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ABSTRACT

This book is directed to educators who would like to see anthropology assume a greater role in the elementary and secondary curricula. Chapter One traces the growth in the importance of anthropology as a part of the school curriculum from the second world war to the present. Chapter Two discusses the reasons for including anthropology in the curriculum and outlines the content and structure of the field. Chapter Three contains short essays treating the nature and direction of current thinking about anthropology in the curriculum. Chapters Four and Five describe a variety of K-12 anthropology curriculum materials including federally funded project materials, textbooks, simulations, games, and supplementary materials. Chapter Six contains teaching tips and resource suggestions to help teachers construct anthropology courses and units. The appendix is a selective, annotated bibliography of resources to help persons teaching anthropology courses and units. (Author/RM)

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Pre-Collegiate Anthropology

Trends & Materials

THOMAS L. DYNNESON

SO 008 751

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PRE-COLLEGIATE ANTHROPOLOGY: TRENDS & MATERIALS

by

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In memory of my mother and father

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Preface

The Anthropology Curriculum Project, University of Georgia, is happy to collaborate with Professor Thomas Dynneson in making available the survey Pre-Collegiate Anthropology: Trends and Materials. This survey should be especially useful to teachers in identifying materials, practices, and research related to the teaching of anthropology.

This work was originally commissioned by Eric Clearinghouse in Social Studies. When it appeared that the study would not be disseminated, the Anthropology Curriculum Project undertook the task. Professor Dynneson, however, is entirely responsible for the contents of the review and appraisal.

The Anthropology Curriculum Project, University of Georgia, was funded during the period 1964-1969 as one of the Office of Education "Project Social Studies." Since 1969, the Project has continued with limited funding from the University of Georgia to stimulate research related to anthropology and education and to help maintain the visibility of anthropology as a school subject.

Publication and dissemination of Pre-Collegiate Anthropology contributes to this objective. Comments for improving this survey may be directed to Professor Dynneson.

M.J. Rice
Wilfrid C. Bailey

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INTRODUCTION

In spite of the fact that anthropology courses and units have been taught in a few elementary and secondary schools in the past, the discipline is not a widely accepted or taught subject at these levels. Some have argued that it may never become a full member of the social studies curriculum because of the problems that must be overcome in order for anthropology to gain wide acceptance. These problems include: teacher preparation in anthropology, local and state approval of anthropology courses, competition for "slots" in the curriculum from history and the other social sciences, parental and community resistance to anthropological explanations of man's development, and lack of sound and appropriate materials for classroom use.

There are also those who feel that these problems can be overcome. One can already observe the progress that has been made in terms of the increase, over just the last decade, in materials for the pre-college level. More and more curriculum specialists and teachers are expressing interest in anthropology and some states now permit in their curriculum guides the inclusion of anthropology as an independent subject within the social studies curriculum, along with history, geography, government, psychology, economics, and sociology.

This book is directed to those people who would like to see anthropology assume a greater role in the curriculum. Primarily it is addressed to social studies teachers--especially social studies teachers who are planning or would like to teach anthropological subject matter but are relatively unfamiliar with the content of the field and the curriculum resources available to help them in their efforts. This book will also be of interest to social studies specialists and department chairmen who wish to have a general overview of anthropology education; and anthropologists who would like to know about the status of their field in the pre-collegiate curriculum will find the book of some use.

Chapter I traces the growth in the importance of anthropology as a part of the school curriculum from the Second World War to the present. Chapter II discusses the reasons for including anthropology in the curriculum and outlines the content and structure of the field. Readers who are already familiar with the field may wish to skip this part of the book. Chapter III contains short essays by the directors of three of the anthropology curriculum materials development projects. The directors describe their projects and reflect on some of the basic issues with which they attempted to deal in their developmental work. These essays were written especially for this book, in order to give readers a deeper sense of the nature and direction of current thinking about anthropology in the curriculum. Chapter IV is the most important part of the book for teachers; in this chapter a variety of curriculum materials for teaching anthropology at the pre-collegiate level is described. The author has been selective rather than comprehensive, dealing only with materials that can be readily obtained either through commercial publishers, project offices, or the ERIC system. He has also attempted to select only materials that are of high quality in terms of the soundness of their content, the clarity and grade-level appropriateness of their presentation, and their appeal and manageability in the classroom. Chapter VI is intended primarily for teachers who are new to the teaching of anthropology; it contains a number of procedural hints and resource suggestions to help in the construction of anthropology courses and units.

In addition to the main body of this book, an appendix has been included. The appendix is a selective annotated bibliography of resources for teachers of pre-collegiate anthropology. While the materials in the bibliography are helpful to those teaching anthropology courses and units, they are not as substantive as the materials described in Chapter V of this book.

In conclusion, a word of explanation is appropriate as to the origin of this book:

After almost ten years of teaching American history at the high school level, I found myself dissatisfied with the goals and content of the courses as they were usually taught. My students were tremendously curious about people in general and human behavior in particular. The most successful lessons were those that involved incidences that exposed the humanness of our historical leaders. Thus, I concluded that young people, as well as adults, are fascinated by human behavior--a fascination that does not wane during one's life span. Toward the end of my public school career I began to organize my courses completely around men and events that became case studies in human behavior. I was more than satisfied with the results.

The idea of teaching human behavior through anthropology began, for me, in the early 1960s. In 1968, while at Stanford on a history fellowship, I began to discuss the practical aspects of teaching anthropology with Richard E. Gross. Convinced that it was not only practical, but inevitable, I attended the University of Colorado where I worked with the social studies education faculty and the anthropology faculty. This book is the culmination of one aspect of that work.

To describe a discipline such as anthropology is no simple matter. I have attempted to give the reader my best understanding of the field and I alone am responsible for the content as it is presented within.

Thomas L. Dynneson
8 August 1975
Odessa, Texas

CHAPTER I

ANTHROPOLOGY: NEWCOMER TO THE SOCIAL STUDIES CURRICULUM

Among the social science disciplines, anthropology is a relatively recent arrival in the pre-college social studies curriculum. Though the concepts and methods of anthropology have been applied to the study of educational problems since at least the beginning of the twentieth century (Spindler 1963, p. 53), anthropology has not been a recognized course in the public school curriculum until the last few years.

The Social Studies Curriculum Before World War II

History has been the dominant discipline in the social studies curriculum since public schools were first constituted. Most social studies teachers have been trained in departments of history, though some have academic minors in the social sciences. The nearly exclusive role of history in the curriculum has been described in the Encyclopedia of Educational Research (4th ed., p. 1231), which divided the development of social studies into five periods. Prior to 1893 history emerged as the social studies curriculum, with some attention given to geography and "civil government." The period from 1893 to 1916 saw the maturation of history as the dominant, almost exclusive component of the social studies curriculum, with some peripheral attention to civil government, physical geography, economics, and sociology. This came about under the leadership of several national committees, particularly the Committee on Social Studies of the National Education Association (Wesley 1942, p. 212). During the third period, 1916-1936, "...genuine 'social studies' came into being, challenging the stranglehold of history and witnessing the inclusion of content from the disciplines of political science, economics, human geography, and sociology as separate or cross-disciplinary subjects" (1942). During the period from 1936 to 1955, international and domestic upheavals stimulated strong criticism of the social studies curriculum: "The call arose for locally determined (and nationally chaotic) curricula, stressing societal needs, citizenship education, and individual adjustment" (1942).

The Social Studies Curriculum Since World War II

The fifth, or contemporary, period described in the Encyclopedia of Educational Research runs from 1955 to the present. This period has witnessed the development of a "new social studies" movement in which the social science disciplines have gained a larger share of the curriculum. Most of the social science disciplines had obtained a foothold in the curriculum during the third period, from 1916 to 1936, and resumed building on that basis during the contemporary period. However, anthropology did not make its first appearance in the curriculum until the post-World War II period.

It is difficult to pinpoint exactly when anthropology first entered the curriculum, but it is clear that this did not occur until the latter part of the forties. Margaret C. Fallers has suggested that, following World War II, public school social studies teachers were becoming interested in anthropology as a result of the attention focused on non-Western peoples during the war.

> Both teachers and students felt called upon to try to come to terms, not only with the West, as they had in the past, but also with the great non-Western nations and high cultures and with the smaller societies then emerging from the dissolving colonial empires. Existing social studies curricula provided few tools for this purpose. The hope was that anthropology would help supply the tools. Also, the idea of understanding other cultures "in their own terms," which many people, including many anthropologists, felt was the principal contribution of anthropology, somehow helped to stave off the nagging problems of value judgment which at the time seemed so disturbing: evaluating the Nazi period in Germany, distinguishing the social revolutionary elements from the totalitarian ones in Russia, distinguishing the positive from the destructive effects of the colonial regimes upon non-Western peoples, deciding the amount and kinds of developmental aid appropriate for the new nations. Furthermore, as it became clear that the U.S. was not going to solve all its domestic ethnic and race problems through the operation of the "melting pot," new tools were also needed to understand the various social groups of the U.S. and their interrelations. (Fallers 1968, p. 105)

Apparently, however, the post-World War II increase in interest in anthropology did not manifest itself in more than a few isolated instances in the social studies curriculum. John Chilcott (1962) has written that, while courses in anthropology increased at the college level after the war, the public schools remained almost totally uninterested in the discipline. As late as 1955, E. Adamson Hoebel (1955, p. 292) doubted that anthropology had any chance whatsoever of becoming part of the public school curriculum and believed that, if it did, it would never gain the recognition given to history, chemistry, or physics.

Probably the entry of anthropology into the curriculum began with individual teachers working selected concepts from the field, such as race and culture, into their already established social studies courses. In the 1950s, the first descriptions of pre-college courses in anthropology began to appear in educational journals. By 1958, the Pennsylvania State Council of Education recommended a mandatory course in world cultures for all graduating students. Included in the recommendation was a stipulation that the course requirement become effective by 1961 (The Study of World Cultures in Secondary Schools 1962). In 1959 and 1960, courses were reported in Columbus, Ohio, and in the state of Washington (Reese 1959; Dunlop 1961). However, by 1958 anthropology was still not among the courses required for certification of teachers in any state (Lunstrum 1968, p. 137).

One of the few available reports of the status of anthropology at the end of the fifties is given by Malcolm Collier in The Encyclopedia of Education (1971, pp. 228-232):

> In 1960 it would have been possible to report on every secondary school course in the United States labeled anthropology or drawing extensively on anthropological ideas and materials.... Of the 35 such courses about which information was available, 14 were taught in private schools, 21 in public schools. We know something about the content of 29 of these courses. Two of them focused on the archaeology and ethnology of the local school area in order to give students firsthand experience in investigation and to increase the relevance of social studies to the local scene. Seventeen of the courses drew on anthropology in a more general way, covering topics typical of an introductory college course. In six courses the emphasis was heavily humanistic, emphasizing a philosophical understanding of human nature and human societies. Values and self-awareness were important ingredients in these six courses. Four of the courses took a social scientific direction, emphasizing the development of social science concepts as tools of analysis and the application of these tools to social data. (pp. 228-29)

Collier notes that all of these courses were teacher initiated and constructured.

> All these teachers prepared their own course outlines and devised and supplied their own materials. They drew heavily on a few paperbacks and on selected journal articles, most of which had been written for adults. They were neither subsidized nor encouraged by the federal government, by the textbook publishers, or even by the schools, which stood to gain the most by these efforts. They perceived the problems directly in their own classes and devised the solutions from their own range of intellectual experience. They were, in fact, the advance guard who, frustrated by the dilemmas of social studies courses, responded by working out some alternatives. No doubt they and others after them were also responding to demands of the general national ferment: the civil rights movement, Vietnam, the black revolution, the Peace Corps experience, all these were forces pressing teachers and students to greater frankness and to greater relevance in thinking about social data. It seems certain that these teachers were unaware of each other until the publication of an article by Jack Ellison ["Anthropology Brings Human Nature into the Classroom," Social Education, Vol. 24, No. 7, November 1960, pp. 313-316, 328] which brought them into contact with one another. The article also stimulated the interest of teachers who had not previously initiated any changes. (p. 229)

Thus, Collier sees the turning point in the movement of anthropology into the curriculum as occurring in 1960.

The Growth of Anthropology in the Curriculum Since 1960

During the early sixties anthropology continued to be "bootlegged" into the curriculum. Paul Bohannan noted as late as 1966 (p. 3) that, while anthropology concepts were already being taught in social studies courses, the discipline was not part of the official public school curriculum. However, during the early sixties substantial changes were apparently occurring in the attitudes of public school personnel toward explicit inclusion of anthropology in the curriculum. For instance, by 1968, Lunstrum was able to state that

> ...the very mention, for the first time, of anthropology in the license patterns of social studies teachers, even as only an option, suggests that influential elements in professional education are becoming aware of the need to treat anthropology in the schools. (Lunstrum 1968, p. 137)

Also, during the early sixties, anthropology experienced its first taste of federal support for curriculum development and discipline-oriented teacher training. Unfortunately, this author was unable to find any documentation on the history and impact of the training efforts to report in this paper. Many participants and faculty of NSF and U.S. Office of Education institutes and academic year training programs have mentioned the importance of these efforts in stimulating pre-college interest in anthropology. The American Anthropological Association directed considerable energy toward such training activities.

In the area of curriculum development, a much better, documented account of events is available. In 1962, the National Science Foundation (NSF) extended support to the Anthropology Curriculum Study Project (ACSP), its first effort in the area of pre-college anthropology curriculum development. About the same time, NSF also began supporting the Education Development Center's anthropologically oriented curriculum development project, Man: A Course of Study; and the U.S. Office of Education initiated support for the University of Georgia's Anthropology Curriculum Project and the University of Minnesota's Project Social Studies, which was also strongly oriented toward anthropology (Collier 1971, p. 229); (for more detailed information on the products of these four projects, please see Chapter IV of this paper).

The materials developed by these projects began to have an effect on the curriculum at about the time Bohannan was writing that anthropology was still a bootleg product in the school curriculum. The materials that became available through the project relieved the teacher of the burden of collecting and organizing units and courses. Until this time, teachers with little academic training in anthropology or with little energy left after preparing for five courses each day were simply not able to "indulge their creative instincts" by identifying, locating, and organizing anthropologically oriented learning activities for their students. The availability of new project materials enabled the interested but hard-pressed teacher to begin to include anthropology in the curriculum. In addition, as these materials came to be used by more and more teachers with success, school personnel became accustomed to the idea of anthropology's presence in the curriculum; and this paved the way for its acceptance as an official part of the curriculum. This is not meant to imply that the projects replaced teacher-constructed curricula. On the contrary, if anything, they added impetus to the independent efforts of individual teachers by helping to legitimize their interests.

In 1971 a survey was made of the state social studies specialists to determine the extent of incorporation of anthropology into the curriculum (Dynneson and Taylor 1974). Of the 50 questionnaires sent out, only 20 were returned. All 20 of these respondents, however, indicated that at least some of the districts in their states offered anthropology courses. A total of 90 courses were specifically reported in the survey and most of the respondents indicated a willingness to expand these offerings.

The increase in visibility and stature of anthropology within the pre-collegiate curriculum over the last decade can be seen from a review of the professional literature during that period. The author pulled six books from the social studies section of a college library, using as his criteria for selection only the condition that each be published in a different year during the decade from 1964 to 1974. These six books exemplify the trends in thinking about anthropology as a part of the curriculum.

In 1964, Edgar B. Wesley and Stanley P. Wronski published the sixth edition of Teaching Social Studies in High School (Lexington, Mass.: D.C. Heath and Company). In it, they recognize the beginnings of a trend toward including anthropological content in the curriculum:

> Anthropology is rarely taught as a separate subject in secondary schools. Within recent years, however, a concerted effort has been made to introduce anthropological concepts into existing social studies curriculum (p. 535).

Wesley and Wronski describe some of the prototype materials that were then being developed by the Anthropology Curriculum Study Project. However, they do not give extensive attention to anthropology, which was then considered a peripheral though promising area of the curriculum. In 1964, anthropology was still not considered subject matter for a discrete course.

In 1966, Edwin Fenton gave somewhat greater attention to anthropology as a part of the social studies curriculum. In Chapter 23 of Teaching the New Social Studies: An Inductive Approach edited by Fenton (New York: Holt, Rinehart and Winston, Inc.), Meyer F. Nimkoff describes the curricular roles of the behavioral sciences, among which he includes anthropology. He notes that the behavioral sciences are beginning to be thought of as candidates for discrete courses.

> A few courses in the behavioral sciences are even offered in the secondary schools....Even if separate courses are not taught in one or more of these disciplines (anthropology, sociology or psychology), the content of the behavioral sciences occupies an important place in every high school social studies curriculum (p. 366).

Nimkoff cites the anthropological concepts of culture, superorganic, culture as biologically determined, race, prejudice, conformity, culture change, and culture lag as among the important concepts included in the curriculum.

The fourth edition of John U. Michaelis' Social Studies for Children in a Democracy: Recent Trends and Developments (Englewood Cliffs, N.J.: Prentice-Hall, Inc.) was published in 1968. In it, the view of anthropology as input for, but not a distinct subject in, the curriculum still holds sway:

> An increasing number of concepts and key ideas from anthropology are included in new programs of instruction....Units centered on local, state and natural history as well as units centered on geographic study of selected regions usually included a good deal of material from anthropology (pp. 118-119).

Anthropological concepts listed in this methods text include culture, society, values, beliefs, traditions, customs, change, social organization, role, technology, community, and civilization. Michaelis also presents a number of anthropological "concept clusters," including:

1. Process of culture change--invention, discovery, diffusion, adaptation.
2. Food getting activities--gathering, hunting, fishing, herding, gardening, agriculture.
3. Societies--folk or preliterate, preindustrial, transitional, industrial.
4. Families--nuclear, extended, functions (biological, affectional, economic, social).
5. Community--territory, common culture, collective action, folk, peasant, urban.
6. Characteristics of civilization--writing, accumulation of food and other goods for managed use, division of labor, government, arts, sciences, urbanization, trade. (pp. 118-119)

In 1970 Mark Krug et al reinforced the close relationships between history and the social sciences in The New Social Studies: Analysis of Theory and Materials (Itasca, Ill.: F. E. Peacock Publishers, Inc.). They defended the place of history in the curriculum--a step that would not have been necessary before the sixties when history was still in unquestioned dominance in social studies. The defense of history involved exploration of the ways in which history and the social sciences could supplement and complement each other. The book includes sections written by Malcolm Collier and Edwin Dethlefsen, both of whom were associated with the seminal work of the Anthropology Curriculum Study Project. Anthropology is now beginning to be seen as a distinct subject but one which "collaborates" with others in the curriculum.

John Jarolimek's Social Studies in Elementary Education appeared in 1971 (New York: The Macmillan Company). Jarolimek's book reflects a definite shift to viewing anthropology not only as a distinct subject for the curriculum, but one with potential as the core or integrator of the curriculum.

> Anthropology with its several divisions is often thought of as the unifying social study....There has developed a considerable amount of interest in the exciting possibility of social science programs with an anthropological orientation....The growing importance of anthropology in the social studies curriculum is demonstrated by the number of major curriculum-development projects relying wholly or in part on the concepts or content of anthropology (p. 271).

He included the following concepts in his discussion of anthropological content for the curriculum: language, social structure, religion, arts and crafts, physical and mental traits, and similarities and differences in culture (pp. 271-72).

At this time, the question of whether to include anthropology in the curriculum is still a debated issue, but the debate has broadened so that it is of concern to many, not just a few, teachers. John R. Lee's Teaching Social Studies in the Elementary School (New York: The Free Press) indicates the nature of the debate. Apparently now the debate is as much over practical matters--whether teachers are sufficiently prepared to teach anthropological material--as over the appropriateness and validity of teaching anthropological content in the schools.

> Educators argue, often fruitlessly, about the worth of teaching some of their anthropological ideas to children. I have no hard-and-fast advice for you, but I must point out that children are fascinated with early man....Many teachers fear the intrusion of anthropology into the elementary classroom. Their fears are reasonable, for they are based on limited coursework in anthropology. In other cases their fears are unfounded, for if they ask the same categories of questions about others as they ask about Americans, they are on the right track....Why teach anthropology content in the school? The simplest answer is Bohannan's: "the culture that was adequate for yesterday is inadequate for today and disastrous for tomorrow." (p. 344)

Summary

From the end of World War II to the present, anthropology as a part of the school curriculum has moved from virtual non-existence to rather high visibility and stature. Before the sixties, a few adventurous souls developed, independently and in isolation, units and courses dealing with anthropological concepts and methods. By 1960, there was growing interest in anthropology at the pre-college level, but the discipline could have been said to have, at most, a very precarious toehold in the curriculum. In the early sixties, then, the teachers who had been constructing anthropological curricula in isolation began to find allies--other teachers doing parallel work and people in universities interested in injecting anthropological material into the pre-college curriculum. Also, these initiators were able to take advantage of the general trend toward social scientific emphasis in the social studies. By the middle of the sixties, the anthropology curriculum projects began to have an impact, enabling more people to teach anthropology with less effort and helping to legitimatize the inclusion of anthropology in the curriculum. By the 1970s, it appeared that anthropology was coming to be considered a "respectable," acceptable part of the curriculum. Today, anthropology seems to have a solid foothold.

The following chapter is a review of the essential points of the debate that has taken place over the last decade or so over the inclusion of anthropology in the curriculum. It will also describe outlines of the discipline as it has been conceived by its practitioners and theorists. Chapter IV contains a description, in detail, of the materials produced by six of the federally funded projects mentioned previously as being so important in the movement of anthropology into the school curriculum. In Chapter V, a number of recently developed non-project materials (simulations and games, textbooks, and supplementary materials) with innovative approaches to anthropological subject matter will be described.

Unfortunately, the author has not been able to explore the products of the many creative, independent teachers who have developed their own courses and units. The constraints of time and money for the writing of this book prevented the extensive collection and review effort that would be necessary. The author hopes that readers of this book will not take his exclusive focus on project and commercially developed materials to mean that teacher-constructed materials are of low quality. He has no sound evidence on this issue. What the exclusion of these materials does mean is that such materials were not available to the author and are not generally available to potential users. The ERIC Clearinghouse for Social Studies/Social Science Education hopes to remedy this situation eventually by focusing its collection and dissemination efforts more on teacher-developed materials in all the social sciences.

CHAPTER II

THE ROLE OF ANTHROPOLOGY IN THE SOCIAL STUDIES CURRICULUM

Sometimes it may seem that every conceivable "field" of human knowledge is clamoring for its own niche in the school curriculum. If the curriculum were to incorporate all these candidates, the child would spend 24 hours a day, seven days a week in school. It is necessary to be selective about what to include in the curriculum; and, thus, it is necessary to be very clear about the rationale for including anthropology in the social studies.

The Rationale for Including the Social Sciences in the Curriculum

As pointed out in the previous chapter, history has dominated the social studies curriculum until very recently. This is partly because history is an old discipline, dating at least from the Iliad and Thucydides; partly because the social sciences all have relatively short histories; and partly, perhaps, because an overview of human endeavors as given or attempted in history seems to be an appropriate beginning to the study of people.

In the contemporary period, the social sciences have come to claim a share of the curriculum previously held by history. Social scientists feel that particular social sciences go beyond history, which emphasizes the idiosyncratic experiences of individuals and groups, to develop general knowledge and principles of human behavior which neither they nor the historians consider a part of historical scholarship. They feel that the concepts and structures of the social sciences provide students with more powerful tools than history can provide to understand social interactions and to cope with specific problems of the past, present, and future. For more detailed information on the rationales for history and the social sciences in the social studies curriculum, the reader should refer to The New Social Studies: Analysis of Theory and Materials, by Mark M. Krug, John B. Poster, and William B. Gillies III (Itasca, Ill.: F. E. Peacock Publishers, Inc., 1970); and Social Science in the Schools: A Search for Rationale, ed. by Irving Morrissett and W. Williams Stevens, Jr. (New York: Holt, Rinehart and Winston, Inc., 1971).

The Rationale for Including Anthropology in the Curriculum

Anthropology is a unique social science in many ways. Perhaps the strongest rationale for its inclusion in the social studies curriculum comes not so much from its uniqueness--its differences from the other social sciences--as from its many commonalities with not only other social sciences but also the natural sciences. Some anthropological techniques and concepts are shared with the natural sciences, while others are shared with the social sciences. Thus, anthropology can be used quite readily as an integrator of the curriculum. (For one well-developed argument in favor of anthropology as integrator of the social studies curriculum, see "Proposal for the Unification of Secondary School Courses Through Anthropology," by John H. Chilcott, in Clearing House, Vol. 36, March 1962, pp. 389-393.)

Lawrence Senesh has described the curriculum arrangement in which one science serves as the core for integrating the others as "orchestration" (Morrissett and Stevens, 1971, pp. 125-135). While Senesh has argued for and developed a K-6 curriculum using economics as the core, others have used anthropology successfully in this role. Sequential and spiral types of programs drawing on all the social sciences, with anthropology as the central component, have been developed by the University of Minnesota's Social Studies Project and the Taba project, both of which are discussed in Chapter IV of this paper.

In order to give the reader some notion of the potential of anthropology as a curriculum integrator, the sections that follow in this chapter will describe the content and structure of the field and then discuss the interrelationships between anthropology and the social sciences, the natural sciences, and the humanities.

The Content and Structure of Anthropology

Before proceeding with an explanation of the relationships between anthropology and other fields of study, it would probably be useful for those readers who are relatively unfamiliar with anthropology to have an overview of the field. It is not the intention here to set forth a definitive statement on the scope and structure of the field. As with all the social science disciplines, countless battles have been waged in academia over just this question. The purpose of the overview sketched below is simply to provide a quick review or first view for the "uninitiated" reader who has limited time. Readers who desire a somewhat more detailed, but still brief and eminently readable discussion of the history, content, and methodology of anthropology should refer to Pertti J. Pelto's The Study of Anthropology (Columbus, Ohio: Charles E. Merrill Books, Inc., 1965).

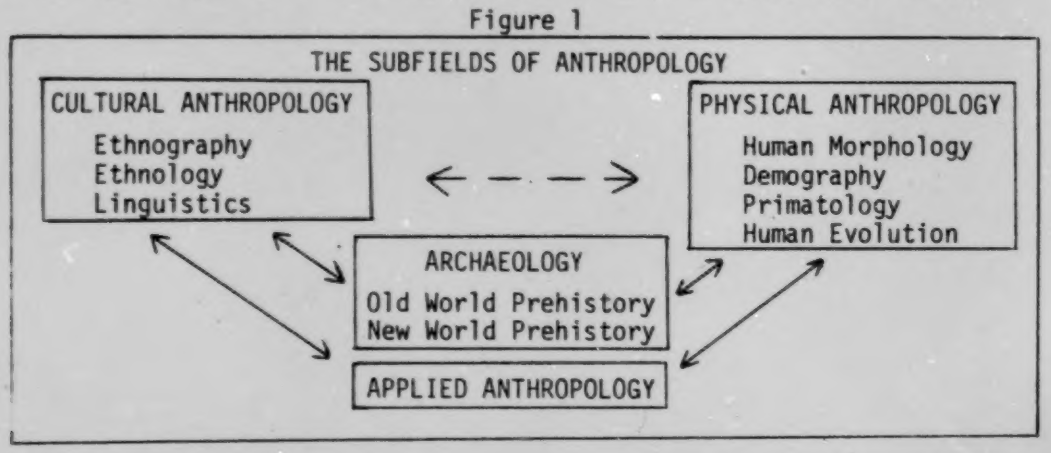
Defining anthropology is no simple task. The definitions given by anthropologists generally tend to be inclusive rather than exclusive, encompassing man and all his activities. For instance, Alfred Kroeber (1923, pp. 1-2) referred to anthropology as "the science of man" or "the science of man and his works." Ralph Linton, recognizing that such broad definitions did not help to distinguish the special interests of anthropologists from those of other scientists, noted some of the unique emphases of anthropologists within their broad concerns held in common with other scientists:

> Anthropology is commonly defined as the study of man and his works. This definition would include certain of the natural and all of the social sciences, but, by a sort of tacit agreement, anthropologists have taken as their primary fields the study of human origins, the classification of human varieties, and investigation of the life of the so-called "primitive" peoples. (Linton 1936, p. 4)

For the purposes of this paper, it may be clearest simply to define anthropology by briefly describing what are usually considered to be its major subfields today. Most anthropologists probably think in terms of at least two primary subdivisions of the field: cultural anthropology and physical anthropology. Beyond these two subfields, there appears to be some disagreement as to what other major subfields, if any, the field ought to be divided into. It appears to this author that at least two other commonly recognized subfields ought to be broken out from the whole and placed on the par with cultural and physical anthropology: archaeology and applied anthropology. This is for two reasons. First, neither of these subfields can be accurately classified wholly within one or the other subfields as being cultural or physical anthropology (though applied anthropology usually deals with predominantly cultural issues). Both archaeology and applied anthropology draw substantially on concepts and methods from both cultural and physical anthropology. Second, the methodologies of these two subfields and the issues with which they deal offer particularly inviting opportunities for pre-college student involvement in the learning process. Thus, even if the argument for separate status within anthropology cannot be made on a logical basis to the satisfaction of the professional anthropologist, separate treatment in this paper seems merited solely from the standpoint of the teacher searching for action-oriented strategies and issues that will intrigue and stimulate his students.

Linguistics is a third subfield that is often considered separate from either cultural or physical anthropology. However, this author sees no particularly strong pedagogical reason for treating it separately at the pre-college level and linguistics does appear to him to be quite legitimately classifiable within cultural anthropology. Thus, linguistics is here considered as a subdivision within cultural anthropology, along with ethnography and ethnology areas which are commonly subsumed under cultural anthropology. Within physical anthropology, the study of human morphology, demography, primatology, and human evolution are considered as subdivisions. Archaeology is divided into Old World prehistory and New World prehistory. Applied anthropology has not been subdivided, since for nearly every subfield of anthropology there is an applied branch. The chart below may help the reader to keep these subfields and divisions within subfields straight in his mind while reading through the brief descriptions of the subfields that follow.

Figure 1



Cultural Anthropology. Cultural Anthropology deals with human interactions as they are mediated by culture. Charles Winick gives the following definition of culture in his Dictionary of Anthropology:

> All that which is nonbiological and socially transmitted in a society, including artistic, social, ideological, and religious patterns of behavior, and the techniques for mastering the environment. (Winick 1970, p. 144)

Though the primary interest of the cultural anthropologist is in human culture, this does not mean that physical things are ignored. The cultural anthropologist is interested in the mutual influences of the physical environment and culture and of human genetic endowments (the physical anthropologist's domain) and culture; and, of course, he is interested in the material aspects of culture -- tools, artistic products, and the like.

As mentioned above, four important subdivisions within cultural anthropology are ethnography, ethnology, technology, and linguistics. Ethnography is sometimes defined as descriptive anthropology. The root "ethno" comes from the Greek, roughly meaning race, people, or cultural group. Ethnography is concerned with the accurate description of cultures and the methods of gathering information to produce such description. The emphasis is on field methodology, including such techniques as interviewing informants and participant observation. Quite frequently, the ethnographer focuses his efforts on identifying themes that characterize the culture under investigation.

Ethnology is ethnography plus anthropological theory or the analysis of field data in light of different anthropological theories. By combining theory with field or other research data, the anthropologist is able to compare cultures, studying the ways in which they are alike and the ways in which they are different. Ethnologists are interested in discovering laws or principles that might explain cultural similarities and differences.

While ethnography and ethnology are concerned with culture broadly conceived, the other subdivision under cultural anthropology--linguistics--is distinguished by the fact that it focuses on only certain aspects of a culture or cultures. Anthropologically oriented linguists are concerned with understanding the spoken, symbolic, and gestured communications. Language, of course, is at the heart of the notion of culture. The complex communications of which humans are capable are what make culture possible, since this is the way culture is transmitted from generation to generation. The anthropological linguist, trained in the disciplines of philology and etymology, is primarily concerned with the non-written languages of the world, with tracing ancient contacts between cultures through similarities in languages, and in exploring the influences of culture on language and language on culture.

Physical Anthropology. While cultural anthropology focuses primarily on the acquired aspects of human life, physical anthropology focuses on man's inherited genetic characteristics. Physical anthropologists study human biological development, the distributions of genetic traits, and the genetic interactions among populations over time. There are, of course, many areas of overlap and interaction between the interests and findings of cultural anthropologists and of physical anthropologists. As mentioned earlier, physical anthropology may be subdivided into four areas of study: human morphology, demography, primatology, and human evolution.

Human morphologists study the physical form and structure of human beings. They are interested in the physical characteristics that distinguish humans from other species and in the variations in these characteristics from one human subpopulation to another. The distinctive inherited characteristics found among various breeding groups are studied in order to learn the "why" and "how" of characteristic or trait development. Race is, of course, a question of great interest to human morphologists. There is an obvious overlap here between the concerns of cultural anthropologists and students of race--witness the widely debated issue of the relative influence of genetic inheritance ("nature") and culture ("nurture") on various human characteristics, such as intelligence.

Demography is the study of vital statistics. Demographers attempt to discern patterns in population size and density. They also make comparisons among the distribution and ranges of various vital statistics--such as age, birth rate, and death rate--of human subpopulations.

Primatology is another area of study often considered a subfield of physical anthropology. Primatologists study mammals in the order Primates, which includes humans, apes, monkeys, and other related forms such as lemurs. They examine the various physical traits and behavior patterns of monkeys and apes in order to obtain insights into human characteristics and behavior.

Students of human evolution trace the development of the human form from fossil remains. The fossil remains provide the anthropologist with clues to the stages of man's physical development, while the study of genetics enables the anthropologist to help explain how changes in form were possible.

Archaeology. Archaeology differs from cultural and physical anthropology in two ways. First, archaeology is oriented solely to prehistory. Both cultural and physical anthropology encompass a much broader time span including the present, and with cultural anthropology, at least, the orientation is predominantly to the present. Second, because archaeologists are interested in the past, primarily prehistoric, development of man, the methods employed must necessarily be different and more limited than those available to anthropologists studying living human beings. One cannot interview a Cro-magnon skull or determine the color of its skin.

The archaeologist, however, has much in common, both in methodology and conceptual content, with cultural and physical anthropologists. He is interested in both the cultural and physical development of humankind and how they fit together. The archaeologist tries to reconstruct ways of life of prehistoric human beings in a holistic manner, including attention to physical conditions (both bodily and environmental), aspects of material culture, and aspects of spiritual culture. To accomplish this reconstruction, the archaeologist must rely on bits and pieces of material remains (artifacts) that have survived the natural elements and the exploitations of man since they were left behind by ancient peoples. They combine these pieces of evidence with information garnered from bodily remains and geological and botanical findings to infer a complex, integrated (as much as possible) picture of how past humans must have lived.

The method of assigning archaeological evidence to particular time periods is especially important and problematic to the archaeologist. Several techniques are used to establish accurate chronologies within cultures and among cultures. One way to determine the age of a site is to study its location in the earth's geologic layers. This is called stratigraphy. Tree-ring dating methods, or "dendrochronology," is another familiar procedure useful in some instances. Recently, some very sophisticated laboratory techniques, such as the carbon-14 method, have been developed.

Archaeology is traditionally divided into Old World prehistory and New World prehistory. Old World prehistory is the study of human activities in Europe, Asia, and Africa prior to the time when written records evolved. New World prehistory is the study of human activities in the Western Hemisphere prior to European exploration and conquest, at which time written records of events in the hemisphere began to appear.

Applied Anthropology. As its name implies, this subfield focuses on the application of generalizations developed in the other subfields to real-life, contemporary situations. Physical and cultural anthropology and archaeology are more "scientifically" oriented in that they seek to discover general laws and principles of human cultural and physical development and change. Applied anthropology is oriented more toward action or practice and, as a result, it is as much concerned with prescription as with description and generalization. It is the problem-solving wing of the discipline.

Applied anthropology has always been a major element in the discipline, often responsible for moving the thinking of the discipline forward and stimulating inquiry into new areas. However, overall, the thrust of anthropology has been toward the past and toward the study of non-Westernized, non-industrialized peoples. Today there is a growing contingent of applied anthropologists who argue for the use of the anthropological approach in solving immediate problems of public policy in both Western, industrialized cultures and the so-called developing cultures. Applied anthropologists have already been influential in areas such as education, public health, urban and rural problems, labor-management relations, and racial and minority problems. Federal, state, and municipal governments, as well as industry, have used the services of anthropologists. Applied anthropologists are also called upon to perform services in implementing public policies once they have been enacted. For instance, as a result of recently enacted state and federal historic preservation laws, anthropologists are being asked to conduct surveys of sites scheduled for airport, highway, and other public works construction.

The Relations of Anthropology to the Social and Natural Sciences and the Humanities

As one might guess, the concerns and tools of the cultural anthropologists often overlap the concerns and tools of the other social sciences and the humanities, while the concerns and tools of the physical anthropologists overlap substantially the concerns and tools of the natural sciences. Brief descriptions of some of the salient areas of mutual interaction between anthropology, the social sciences, the humanities, and the natural sciences are described below.

Anthropology and the Social Sciences. The cultural anthropologist and the archaeologist have drawn heavily from the concepts, theories, and methodologies of the other social sciences in their investigations and interpretations of both ancient and modern cultures. Through application of social science knowledge, the anthropologist's cross-cultural comparisons have been illuminated and their studies have been related to the understanding of our own contemporary society.

Sociologists have been primarily interested in the issues of contemporary societies. The scope of their studies includes social organizations, group behavior, and group structure. Cultural anthropology has been greatly influenced by the methods and theories of the sociologists, even though the primary interest of the anthropologist has been in the study of non-Western and historical peoples, while the sociologist has focused on contemporary Western peoples.

Psychologists are mainly concerned with human behavior and its cognitive and emotional aspects. (Experimental psychologists, of course, also study the behavior of other animals, though usually this is done in order to gain insights into human behavior.) Anthropologists have adapted many of the theories and methods of psychology to examination and interpretation of whole cultures. For instance, a number of anthropological interpretations of cultures have rested on Freudian foundations. The influence of culture on personality has been of particular interest to some anthropologists.

Geography has many parallels with anthropology. Like anthropology, it attempts to integrate natural and social sciences. Geographers have been particularly interested in the interactions between man and the environment--how physical features of the earth such as climate, topography, and natural resources have influenced human populations and how human populations have used and influenced their physical surroundings. The ecological anthropologist shares this interest with geographers. Anthropologists, for instance, are interested in the relationships between changes in crop patterns and culture.

Traditionally, political scientists have studied the nature and functioning of man's political institutions. For the most part, political scientists in the modern period have focused their attention on the political institutions of the so-called civilized nation-states. The anthropologists have been able to call their attention to a broad range of political alternatives in non-Westernized cultures; and they have also examined the intimate inter-relationships among politics and other components of a culture.

Economics is primarily concerned with the production, exchange, distribution, and consumption of goods and services in "modern," technical, industrialized societies. The anthropologist generally focuses on the operation of such systems among tribal and peasant peoples. The issues are often similar to those of "modern" societies, but the arrangements for handling them differ from one group to another.

Anthropology and the Humanities. Cultural anthropologists and archaeologists have applied their methods, concepts, and theories to exploration of what we call "the humanities"--arts and crafts, music, folklore, literature and language, and history--in all the cultures they have studied.

Both ancient and modern men have expressed their beliefs, emotions, and utilitarian adaptations in their arts and crafts. The archaeologist studies the art forms of ancient civilizations. He studies ceramics, bas-relief, frescos, figurines, structures, and implements that have survived the ages and seeks to "reconstruct" past cultures through piecing together fragments of these remains. The cultural anthropologist is interested in the art forms and technological implements of contemporary peoples.

The anthropologist is also interested in musical instruments, forms, and structures and in the purposes and uses of music in different cultures. The anthropologist is particularly interested in the function of music as it pertains to cultural meanings; this includes the ceremonial, religious, and recreational uses of music.

Folklore, storytelling, and oral traditions are found almost universally among men. The anthropologist gains insight into the culture of a people by learning about their myths and legends. There are, of course, many parallels between this and the interests of students of modern literature.

Anthropologists are also interested in the symbol systems of ancient and contemporary cultures. While working with non-Western cultures, the anthropologist encounters many dialects and languages that are not written. Anthropological linguists have developed phonetic alphabets whereby previously unwritten languages can be recorded. In their explorations of past cultures, archaeologists have uncovered hieroglyphic and pictographic symbols that cannot be interpreted by the descendants that live in the area today. The archaeologist may spend years trying to interpret these writing systems in order to learn more about ancient cultural patterns.

The discipline of history, of course, has many close ties with anthropology (as well as with the other social sciences, to the extent that it is sometimes thought of as one of the social sciences). Both archaeologists and historians are interested in the events of the past. The major difference between the two, perhaps, is that the archaeologist works primarily with the unwritten traces left by past cultures, while the historian seeks to piece together the life of the past through use of written records.

Anthropology and the Natural Sciences. Both cultural anthropology and archaeology draw substantially from the natural sciences but physical anthropology has especially close ties to these disciplines. Physical anthropologists are often trained in the natural sciences. The study of the physical nature of man began in the 19th century and continues today in the field studies and laboratory research work of the physical anthropologist. Refinements in natural science content and methods are adapted to the study of man; therefore, the physical anthropologist must keep abreast of the developments in the scientific world as well as developments in the behavioral sciences.

There is a particularly close relationship between anthropology and the biological sciences. The physical anthropologist is interested in both the anatomical and the genetic aspects of human life. Man's physical characteristics, body composition, nutritional patterns, and health practices are studied by the physical anthropologist. He may take measurements and blood samples for typing or note variations in skin color, hair form and texture, nose shapes, and many other characteristics that make one population different from another. The study of genetic traits is important to the physical anthropologist because of his interest in the processes of biological adaptation to the environment. For instance, the physical anthropologist may study the stability and variances of physical characteristics within a population in order to determine the extensiveness of the gene pool available to the population being investigated. Such information may help the anthropologist to discover physical relationships among populations, both past and present, that may also have some bearing on the understanding of the development of cultural patterns. In the field of primatology one can see particularly clearly the relationships between physical and cultural anthropology. Primates provide interesting comparisons to man, both anatomically and behaviorally. The physical anthropologists have been particularly interested in the physical aspects of primates that can provide keys to the understanding of man's biological evolution.

Geology, paleontology, and botany all provide useful tools to the physical anthropologist for exploring the influences of the physical environment on man, past and present. Through geology (the study of the physical history of the earth) and its subfield, paleontology (the study of the remains of animals and plants form past geological periods), the archaeologist can gain clues to the physical conditions with which early man had to cope and thus perhaps better understand the meaning of the implements and symbols he left behind. The archaeologist and physical anthropologist are particularly fascinated with the Pliocene and Pleistocene Periods, when the hominids (early humans) were evolving. Of particular interest to both physical and cultural anthropologists, also, is man's use of plants in past periods (as well as present). The relationship between plant domestication and the growth of civilizations is a particularly intriguing and rich issue in both anthropology and botany. A people's food supply may strongly influence their technology, their religion, and other aspects of their culture.

Summary

As can be seen from the preceding sketch of interrelationships, anthropology shares many interests and methods with the other social and natural sciences and the humanities. The author would like to stress again that anthropology is ideally suited to provide the structure with which to weave together many disciplines into an integrated school curriculum.

The brief notions about areas of overlap that have been mentioned in rapid, staccato fashion in this chapter would, of course, have to be deepened and structured with more elaboration in order to produce a full-fledged integrated curriculum. This is a big job. It would require the combined efforts of practitioners--who know the needs and conditions of their own school systems--and anthropologists and other scientists (perhaps from nearby universities and governmental agencies)--who know the content and methods of the various disciplines involved.

Such ambitious efforts to restructure the curriculum for a school or district are highly desirable, in the author's eyes; but it is recognized that this is not necessarily the first objective of many readers of this volume. Less ambitious objectives, such as restructuring a single social studies course, are equally important in that they can lead to gradual curriculum change and they are sometimes the only feasible way to effect change. The chapters that follow provide information on materials and procedures that readers might utilize in small-scale (as well as massive) curriculum revisions.

CHAPTER III

THREE ESSAYS BY ANTHROPOLOGY PROJECT DIRECTORS

Those who directed anthropology projects in the 1960s and early 1970s have important insights into the problems of teaching anthropology at the pre-collegiate level. In this chapter Malcolm Collier, director of the Anthropology Curriculum Study Project; Marion J. Rice, director of the Anthropology Curriculum Project; and Chales Mitsakos, editor of the Minnesota Project Social Studies share their experiences and ideas regarding anthropology and its place in the curriculum. Because most projects are in a post publication stage these comments are timely reflections on the potential of the discipline.

ANTHROPOLOGY CURRICULUM STUDY PROJECT: ONE ROUTE FOR PRE-COLLEGIATE ANTHROPOLOGY

by

Malcolm Collier

To the extent that anthropology had been seriously considered in the high school curriculum, the tendency had been to see it as separate from history. The Anthropology Curriculum Study Project's (ACSP) assumption was that the most (perhaps only) desirable results would come from a blending of the two--the teaching of history would be improved by including anthropology with it. The assumption was that selected ideas and data from anthropology should be dispersed throughout the curriculum--in social studies, biology, and other courses.

ACSP really hoped to provide something that would affect all parts of the social studies curriculum and perhaps even touch the school itself. Materials that convey some of the content and methodology of anthropology--the biological unity of man, the variety of human experience, the universality of the process of cultural change--could provide an integrative reinterpretation of the data of human history, rather than the collection of separate histories characteristic of the social studies. And by being relevant to students at their points of interest, by trying to involve students in observing data and in drawing inferences and generalizations, perhaps we could institutionalize change in the schools.

Most curriculum projects of the sixties found their audience within a group of teachers who already had some professional identification. The high school teachers of chemistry, mathematics, and English, for example, could be readily located. The potential audience for anthropology, on the other hand, did not correspond with any existing group but rather had to be self-selected from the total group of school administrators and social studies teachers--a situation which presented some special conditions. The ACSP assumption was that, initially, material would be prepared for teachers who already were eager to use them and that, in the long run, the crucial function to support would be the teachers' own effort at intellectual and professional development.

ACSP began by seeking information from high school teachers who had already taught anthropology courses and by seeking to identify areas of the existing curriculum to which anthropology could contribute in ways not yet made explicit: identifying productive anthropological ideas, preparing materials, trying them out, revising, discarding, again identifying ideas and preparing materials. The experimental versions of ACSP materials were continuously evaluated. Because ACSP efforts were directed toward bringing about behavioral changes in students and teachers, evaluation of materials relied primarily on classroom observation and on interviews with students and teachers by project staff members.

The result of these procedures was the publication of *Patterns in Human History*. ACSP had earlier published three anthropology paperbacks: *An Annotated Bibliography of Anthropological Materials for High School Use* (a guide for librarians, teachers and students); *The Great Tree and the Longhouse: Culture of the Iroquois*; and *Kiowa Years: A Study in Culture Impact*. The hope was that these two studies would supply an anthropological orientation for local and state histories. *Patterns* is a multimedia course designed for the first semester of a world history course or as a separate anthropology course. How it has been used--how widely, how appropriately--is very hard to know. Useful answers would require extensive research, partly because of our hope that the ideas and the materials of the course would influence the curriculum and teaching beyond their explicit setting. We hope also that alternative routes through these same materials may have developed--routes that take account of the qualities and needs of the particular teacher and of the unique class before him or her. And we hope that there will be revision of the materials themselves, updating the information and the interpretation of data.

THE GEORGIA ANTHROPOLOGY CURRICULUM PROJECT--A TEN-YEAR RETROSPECT: 1964 - 1974

by

Marion J. Rice

Funded in 1964 under the aegis of Project Social Studies as "The Development of a Sequential Curriculum in Anthropology, Grades 1-7," the Georgia Anthropology Curriculum Project continued after termination of federal funding in 1969 under the sponsorship of the College of Education, University of Georgia. Over the years, the focus gradually shifted from the development of curriculum materials as the main objective to a very modest research and development center with three complementary objectives: applied experimental curriculum research using psychological constructs drawn from learning theory; the use of anthropological techniques to study the process of schooling; and the development of curriculum materials. The product outcomes are therefore multiple: there is not only the curriculum artifact and the research in the form of a doctoral dissertation; there is also the graduate in social science education who has been trained in methodological aspects of psychological and anthropological research. This change in focus has assured a program continuity, even on a very modest scale.

Project Productivity. The Project completed the spiral curriculum for Grades 1-7: Concept of Culture; New World Prehistory; Case Studies of Modernization: Japan, Kenya, India; Old World Prehistory; Comparative Cultural Change: Mexico and the United States; and Life Cycle. In addition to this integrated curriculum, the Project developed several independent units: for kindergarten or first grade, The Anthropologist at Work; for middle school, Language; for upper elementary-middle school, two programmed texts, Evolution and Archeological Methods; and for high school, several units, Race, Caste and Prejudice, Education for American Indians, Political Anthropology, and The Culture of Cities. The latter two units were cooperative projects with the Atlanta and Fulton County School Systems. The Project also produced the color sound film, Archeological Methods.

The Geography Curriculum Project, also at the elementary level, was a spin-off of the Anthropology Project, and hopefully will lead to a joint training program in cultural geography and anthropology for junior college teachers. Elementary units of the Geography Curriculum Project, beginning with kindergarten, are: Earth: Man's Home; Place and Environment; Resource and Production; Comparative Rural Landscapes; Population Growth in the United States and Mexico (tutor text); Black Population Distribution and Growth in the United States (tutor text); Functions of Cities (tutor text). A transportation unit is in preparation.

In addition to the formal project report in 1971, the Project has completed a small research grant report and 13 doctoral and master's theses. Five doctoral dissertations have been completed under the auspices of the sister Geography Curriculum Project.

Individual and classroom sets of all materials are stocked by the Project and may be purchased by check or purchase request. The research studies are also available for loan review or sale.

Project Future. The Project will continue on a very modest basis, with an emphasis on empirical studies related to materials and methods, such as structured and nonstructured, egrule and ruleg, reception and inquiry, and mastery learning. Identification of treatment task, pupil, teacher, and situational variables requiring systematic research provide a wide opportunity for social science education research, using the subject matter of anthropology and geography. In addition, the Project would like to extend the attitudinal change studies initiated by Kleg and followed up by Troutman and Frech. A third area of interest is cross-cultural and comparative education studies, with greater emphasis on anthropological methods of observation and reporting.

There is no doubt that the lack of outside funding limits Project effectiveness, particularly in the area of diffusion. The cost of maintaining a booth at the annual NCSS convention, for example, became too expensive, as did systematic mailings of descriptions of curriculum development and research findings. The restriction of funding to University research assistantships makes for slow productivity--one curriculum development unit and one research study per trainee in a two-year period. But there is a hidden advantage: the trainee is now involved in all aspects of curriculum development and research, from the formulation of the research question to the design of the curriculum, evaluation of the field test, and the writing of the research study. This community of interest between student and Project goals has made for a high degree of esprit de corps among our research assistants. The overlap of graduate students from year to year also builds a sense of continuity although particular research topics change with student interest. Thus, although the Project certainly makes no great splash on the current curriculum scene, we believe that we are in a position, in the long run, to make a solid research contribution to curriculum development.

Notwithstanding the elapse of time, the content of the anthropology materials remains basically sound. This results in large part from the fact that while many new exciting paleontological, biological, archaeological, and ethnographic finds have been made in recent years, they have largely reinforced rather than changed the knowledge structure. The updating of earlier materials, however, would not only permit a more attractive packaging, if funds were available, but also the opportunity to correct some of the earlier errors of commission.

Conceptualization of the Project. The Georgia Anthropology Curriculum Project grew out of the concern for the lack of content in the elementary social studies curriculum. It was deliberately conceived as a subject-matter curriculum, the organization of the knowledge of a particular discipline in a logical manner to facilitate the transmission of concepts, facts, and generalizations to young learners. Cognitive outcomes were explicitly designed, so that the curriculum sequence would transmit an overview of the main organizing ideas of anthropology and the ways anthropologists asked questions and collected and interpreted data.

As the decade wore on, however, social studies interest, in our judgement, tended to shift away from a concern with the content of disciplines and the structure of knowledge to the affective domain. A concern for the disadvantaged led to an emphasis on self-concept. Then the environmental orientation arose. Then value analysis began to receive more attention.

After ten years, we think that the original conceptualization of the Project is sound and fruitful. Basically, it reflects a value judgement that the main institutional purpose of school is schooling, i.e., the systematic transmission of the knowledge of our cultural heritage. Anthropology, as one viewpoint, conveys a universal, non-ethnocentric perspective concerning man and culture, or at least modern anthropology aspires to that end. The concept of curriculum as knowledge to be mastered conforms to the essentialist tradition of the rational ends of schooling, using disciplines to expand and enlarge the intellectual skills and horizons of man.

The original Project did not posit affective outcomes from the teaching of anthropology. It is simply assumed that the increase in knowledge of other cultures and observation of universals in the behavior of people across cultures would contribute to a reduction in ethnocentrism. Because of the interest of some students in attitudinal change, the Project subsequently sponsored three studies in this area and would like to do more. On the whole, they indicate that increased knowledge of other people does lead to a reduction in ethnocentric responses, as measured by attitude scales. The problem of valid and reliable instrumentation is, in itself, an extensive research field, and one which warrants detailed investigation.

In the course of time, the Georgia Anthropology Curriculum Project came to be associated with an expository or deductive curriculum, as opposed to the more popular "inquiry" curriculum. This development is interesting, since the Project from the outset placed heavy emphasis on the methods and procedures used by anthropologists in finding and interpreting data. The teacher's guides did not prescribe a set methodlogy for teaching; each teacher was at liberty to develop his own procedure for teaching the unit, although some general procedural suggestions were made. However, since we did not advocate inquiry, then, paru passu, we must advocate the opposite. Since there is no inherent contradiction between the subject matter conceptualization of curriculum and the essentialist position of didactic teaching, the Project became identified with expository teaching. More recently, we have formalized a position relative to reception learning.

In retrospect, the curriculum language of the '60s to the present uses curriculum in a dual sense--both as an artifact embodying subject-matter to be learned and a teaching-learning process in which teacher and students interact to acquire the knowledge or skills embedded in the artifact. The concept of curriculum as content to be learned and method as a process to be learned may be an old fashioned dualism. Certainly many curricula antedating the '60s took their name from the process of learning, such as "the activity curriculum" or "the problem solving curriculum." So it was only natural that curriculum writers of the '60s should speak of "an inquiry curriculum."

But an examination of the organization and structure of much of the well known "inquiry" material shows incestuous relations with the "traditional" subject-matter text. There is an organization of material into units or chapters based on topics or questions, there is often a collection of readings or documents written in expository essay form, all tied together by an expository overview and summary. Focusing questions of both an open and closed nature are used to fix student attention on the major learning outcomes as conceptualized by the developer. There is nothing inherent in this material which makes it an "inquiry curriculum;" the responsibility rests with teaching, and should be properly classified as a teaching method. Joyce and Weil, in Models of Teaching, help put this issue into better perspective, in which the emphasis is on the teaching mode and not the curriculum. In some cases the processes are inimical to knowledge acquisition; the process itself becomes the content. Where such extremes of method exist that it is impossible to compare efficacy in terms of the same product, it is impossible to make empirical comparisons. The judgements can only be made on the basis of values--and polemics.

As the social studies move on into the decade of the '70s, it would be highly desirable if the various curriculum slogans would be dropped in favor of a research stance toward procedures and methods that facilitate pupil learning. One of the most promising ideas, which has long been implicit in attempts to individualize instruction, is Hunt's conceptualization of "match," a fit between the conceptual and attitudinal level of the learner toward instruction and the degree of structure. Search for more efficient means of facilitating pupil learning is the historic task of applied education and cannot be solved by curriculum polemics.

This does not mean that we have not made errors and learned from our mistakes. To recite all of them would fill a catalog. A substantive mistake was made in our first efforts in the grade four pupil text, Concept of Culture, in which the conceptual load is too abstract. We think the Case Studies in Modernization, in contrast, is a more reasonable approach. It should be recognized, however, that it will always be impossible to prepare curriculum material "at grade level." In a recent field test, material to be used at about 7.8 grade level was written, according to the Flesch formula, at grade 6. In the sample of 500 children, 28 percent read at the fourth grade level and below, the tenth percentile and below on national norms. Attempts to reduce conceptual load before the 1960s contributed to the lack of content in the social studies, a very real spectre that again confronts the social studies as, under the heading of "communication," it becomes identified once more with language arts in the elementary and middle schools.

A tactical mistake was probably that of writing supplementary units in anthropology by grade level, rather than a course of study in anthropology for a particular grade. This grew out of a subject-matter view toward the organization of the curriculum--there should, in a final curriculum, be an opportunity for several disciplines, working in conjunction, to be developed over the years. Hence the rationale for sequencing. The realities of textbook adoption, however, are different. Schools typically desire books which cover a complete course of study for a year, not material of a supplementary nature. While this may have reflected negatively on the marketability of the product, it has assured a research independence. We can operate as a curriculum research center, with marketing a desirable but minor function.

The conceptualization of anthropology and geography as subjects to be learned remains a fruitful source of interdepartmental collaboration between the Project and the academicians at the University of Georgia. We intend to follow this direction, while trying to open up new opportunities for attitudinal and cross-cultural research. In time, the pendulum cycle will again swing back, as it did in the late '50s, to a focus on schooling as the development of cognitive skills through the disciplines. This is the historic function of schools in Western culture. This does not mean that schools, as social institutions, do not contribute to the maintenance of many other virtues prized by the culture. Inevitably the way the disciplines are handled and taught will reflect many of those values. The disciplines-curriculum approach helps us to keep our focus on the main task of curriculum research--the related methods which facilitate learning.

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ANTHROPOLOGY IN TOMORROW'S CURRICULUM

by

Charles L. Mitsakos

Few of the social science disciplines have had the impact on social studies in the elementary and secondary schools that anthropology has had during the past ten years. Anthropology, prior to then, had traditionally been considered an appropriate subject only for college-level courses. It has become an integral part of a growing number of social studies programs throughout the United States. This impact has had an interesting history in the public schools and seems to have an even more promising future.

Experiences with anthropology in schools in the sixties were influenced to a large extent by in-depth courses such as Man: A Course of Study, the Anthropology Curriculum Study Project's materials, and the University of Georgia Anthropology Curriculum Project's materials. Ideas from these materials were reflected in the revision of major social studies textbooks. These courses provided sound instruction in the content of the discipline and, to some extent, in some of the processes of the social scientist. Implementation of these materials usually meant the elimination of some other material, intensive training of staff, and, in some cases, community relations problems over issues such as evolution or the substitution of a baboon unit for a fifth grade American history unit.

These curricula were introduced at a time when there was also a demand for materials that were "relevant," that developed analytical thinking skills, and that presented a world view. Some of the new anthropology materials incorporated these characteristics and proved effective. Others, unfortunately, developed analytical skills at only the lowest levels of the taxonomy. Instead of memorizing the major natural resources of New Jersey or the length of the Merrimack River, students memorized definitions of culture contact and evolution and some, unfortunately, were far from "relevant." In a time of racial conflict, peace protests, and environmental crises, students were taught all there was to know about Aborigines, Bushmen, and Netsiliks. Never did so many students spend so much time studying so few people. Some materials really seemed to do a good job in training students to become practicing anthropologists at seven years of age.

Things changed as the second decade of the "new" social studies emerged. These changes will continue to influence anthropology education in the years to come. There is now, for instance, a greater interest in interdisciplinary social studies programs--programs that identify the major concepts from each of the social science disciplines and develop them in an integrated fashion. Some of this interdisciplinary concern at both the elementary and secondary level goes beyond the social sciences to the arts, sciences, and language arts. At the elementary level, this will require materials that are flexible enough to lend themselves to teaching in open classrooms and meet the needs of all children, including those with learning disabilities. These programs range from flexible materials with a strong social studies base such as The Family of Man, to the fully integrated Unified Science and Mathematics for Elementary Schools programs being developed by Education Development Center (in which "science" refers to both the social and the natural sciences). At the secondary level, programs will include materials that fit into integrated courses such as American studies and humanities. This will require flexible, modular materials, such as the individual units from the Anthropology Curriculum Study Project or the Bantam Learning Anthropology kits.

Concepts and content from anthropology will not be terminal objectives in and of themselves in the next decade, but will be employed to develop inquiry and valuing skills. The work of Fraenkel, Kohlberg, and Beyer will influence the manner in which the materials of Bruner, Collier, and Rice are implemented. Social, political, and environmental events in the past few years have made it imperative that anthropologic content be selected with a view to helping students develop a global perspective and international/intercultural understanding, in order to prepare them for living on their "Spaceship Earth." These changes will probably make anthropology much more attractive to elementary and secondary teachers. The de-emphasis of anthropological data per se and the application of anthropologic concepts in interdisciplinary programs will result in anthropology being taught in a relevant manner to more students in more elementary and secondary schools than ever before.

CHAPTER IV

PROJECT MATERIALS FOR TEACHING PRE-COLLEGIATE ANTHROPOLOGY

During the decade of the 1960s, the thinking of educators in regard to the social studies curriculum underwent some major changes. This shift in outlook has come to be known as the "new social studies" movement.

If one were to cite a single event that gave the strongest impetus to this shift, it would be the Russian launching of Sputnik in 1957. This stimulated a pervasive fear in the United States that the Soviets were pulling ahead of this country scientifically and technologically. Numerous institutions came under severe criticism for their failures to maintain or help maintain American supremacy; and, of course, educational institutions were among the major targets of critics. In response to the hue and cry, Congress passed legislation designed to stimulate improvement in the quality of educational programs in the sciences. The first areas of the curriculum to receive attention under these new federal programs were the natural sciences and mathematics. Soon after, the social sciences, too, came to be included in the federal effort to stimulate educational improvement. Anthropology was included among these and this marked the beginning of a serious, nationally based effort to incorporate anthropology into the school curriculum.

The "New Social Studies"

In 1959, a group of scholars meeting in Woods Hole, Massachusetts, began to map out strategies that would be used as guidelines for curriculum development projects that were to be funded by the National Science Foundation, the U.S. Office of Education, and a number of private foundations. Jerome Bruner, the distinguished psychologist, summarized the results of the Woods Hole Conference in *The Process of Education* (1960). The emphasis of the conference was on the need for developing curriculum materials that would convey to students the "structure" (concepts and their interrelationships) of the academic disciplines.

The "new social studies" movement that emerged from the Woods Hole Conference deviated from traditional social studies in several ways--primarily in the content that was emphasized, the ways in which that content was taught, and the processes by which the curricula were developed. The characteristics shared by most of the curriculum development efforts that comprised the movement include:

1. *Emphasis on materials*: Most of the "new social studies" efforts were directed at developing easily "exportable" materials--that is, materials that could be picked up by any social studies teacher and used *without* extensive training or outside consultation. The materials were self-contained packages that included not only student materials but background information and detailed teaching procedures for the teacher. Further, effort was made to incorporate a wide variety of types of materials in addition to the traditional reading and pictorial

media: filmstrips, transparencies, separates (such as large, mounted photographs) and hand-outs (such as role cards and data sheets) of all sorts, artifacts, and other manipulatives were employed.

2. Complex developmental processes: While most traditional textbooks had been the product of one or two authors plus the editorial and production staffs of their publishing houses, the "new social studies" movement tried out a variety of new models of curriculum materials development. Typically a team, or "project," approach was used, in which social scientists, university-level methods professors, evaluators, public school teachers, and writers and editors worked together. The developmental process was usually longer than that for traditional texts, incorporating several rounds of development, field-testing, and revision. Because of the length and extent of the developmental process, as well as its risky innovative character, traditional sources of funds (such as school district budgets and publishing houses) were insufficient to support these efforts. It was the new availability of substantial amounts of federal and private foundation monies that enabled such new and complex developmental ventures to take place.

3. Discipline-oriented social science content: Most of the "new social studies" projects (though not all) were based primarily on one or a few of the social science disciplines. They emphasized the understanding of major concepts in the discipline(s) and the relationships among those concepts, rather than the learning of specific factual material. It was argued that what students needed in order to cope with the ever-expanding world of knowledge was critical thinking skills, such as the analytic tools used by social scientists, that could be applied to all sorts of data. The new materials were designed to move student learning beyond the lower cognitive levels of memory and comprehension, as delineated in Bloom's Taxonomy (1966).

4. "Inquiry" teaching strategies: Not only did the "new social studies" projects emphasize a new kind of content; they also sought out new ways to teach that content. A host of creative and often complex teaching strategies were devised by the developers. Detailed instructions regarding their implementation are provided in the teaching guides. They employed role-playing, games and simulations, "discrepant data" techniques, case studies, interviewing, small-group discussions, audio-visual materials--all manner of strategies and techniques in addition to the traditional reading, writing, and question-answering approaches normally used in the classroom. The strategies utilized by the projects have been characterized as "inquiry" strategies (as contrasted with didactic strategies), in that they are attempts to involve the student in inquiring and discovering for himself the concepts and generalizations of the social sciences.

"New Social Studies" Materials in Anthropology

The anthropologically oriented materials produced during the sixties generally shared the characteristics of the "new social studies" movement. For this paper, the author has selected courses and units produced by six of the "new social studies" projects that illustrate the range and variety of materials now available for pre-college anthropology teaching. Only discrete units and complete courses that focus on anthropological material are considered here, though the projects produced many other courses and units that make use of anthropological content and methods incidentally or as a secondary concern.

Anthropology units and courses reviewed in this report were developed by the following projects:

1. Anthropology Curriculum Project (ACP)
2. Materials and Activities for Teachers and Children (MATCH)
3. Education Development Center (EDC)
4. University of Minnesota, Project Social Studies (M/PSS)
5. Anthropology Curriculum Study Project (ACSP)
6. High School Geography Project (HSGP)

These projects all terminated by 1972 and most of their materials are now available through commercial publishers. In a few cases, materials developed by these projects have not been commercially published. The pilot versions of many of these are available through the ERIC system.

In the section that follows, each of the anthropology courses and units from the six projects will be described. The description of each includes an overview; rationale; information on teaching procedures; materials and content focus; evaluation data; and a summary of the strengths and weaknesses of the programs.

Anthropology Curriculum Project (ACP)

The Anthropology Curriculum Project, directed by Marion J. Rice and Wilfrid C. Bailey, both the University of Georgia, was originally funded in 1964 by the U. S. Office of Education. ACP has developed and classroom-tested instructional materials which present the concepts of anthropology as a way of developing cross-cultural perspectives on human behavior. Two types of material have been produced. The first, A Sequential Course in Anthropology, K-7, is a cognitively oriented survey of anthropology as a discipline. The second, junior and senior high school units, was developed outside of the sequential program to meet special instructional needs. All of the materials have been designed as self-contained units of study to supplement existing social studies programs. Each of the units takes approximately six weeks of classroom time. Although the materials have been widely disseminated, they have not been commercially published. They are available from the project and the ERIC system. For information on availability and prices, readers should write to Dr. Marion J. Rice, Anthropology Curriculum Project, University of Georgia, 107 Dudley Hall, Athens, Georgia 30601 or check ERIC's index, Research in Education. An explanation of how to use the ERIC system to locate and obtain these and other materials discussed is included in the Bibliography at the end of this book.

Rationale and Objectives. ACP materials are based on a premise that students of all ages benefit from learning and understanding anthropological concepts. It is the project writers' assumption that such an understanding is essential if students are to live effective, productive lives within today's complex and rapidly changing society. A statement drawn from Concept of Culture explains the rationale for the selection and organization of content:

> Any field of knowledge such as anthropology, consists of symbols, or word labels, which are used to express ideas and describe relationships. An understanding or mastery of any field of knowledge begins with an understanding of the symbol systems, the meaning of which expands and develops as knowledge of the discipline is extended....The material deliberately introduces

> anthropological terminology which may at first be somewhat difficult for the student. As his familiarity with these terms increases, however, it is expected that they will help him to organize and interpret in a more meaningful manner the world in which he lives. (Concept of Culture: Grade 1, pp. 2-3)

General objectives are included in the K-6 materials and can be inferred from the introductory statements of the seventh through twelfth grade materials.

Teaching Procedures and Instructional Strategies. The instructional model which is employed by ACP is unique in new social studies programs--a deductive-analytical mode. In this mode the concepts, classification and definition systems are presented by the teacher rather than independently discovered by the learner. Student readings and activities are designed to clarify, expand, and reinforce these ideas. Although not all of the steps would necessarily be used to teach each concept, the recommended learning sequence for the deductive model includes the following:

1. The student is given the name (word) of the concept.
2. The concept is defined.
3. The attribute of the concept is identified (properties, elements, sub-concepts).
4. The concept is illustrated through positive examples.
5. The relationship of the example of the attribute is explained.
6. The sub-concepts are illustrated and explained as needed.
7. The concept is restated, defined, and another positive example of the concept is given.
8. The student gives examples of the concept from his experiences or readings which have not been given in class.
9. The student explains the concept in his own words.
10. The student is asked to define the concept.
11. Given an example, the student is asked to supply the concept.
12. Given a non-example, the student is asked to explain whether or not it is an instance of the concept.
13. The student is tested for an understanding of the concept.

(The Changing World Today, p. 5)

It should be noted that although the overall instructional strategy employed is a deductive approach to learning, the inductive technique is used within lessons to facilitate discussion of ideas.

Materials and Content Focus. ACP emphasizes four major areas of anthropological study--physical, cultural, archaeological, and linguistic--which are developed sequentially. Concepts taught at one level are reintroduced and reinforced at higher levels. For instance, materials at kindergarten, first, and fourth grade levels deal with the concept of culture; those for the second and fifth grade levels examine the evolutionary development of man. The third and sixth grade materials also complement each other. Seventh grade materials emphasize both the cultural and physical aspects of anthropology. Thus, if a school district implemented the entire K-7 program (one unit per grade level), students would have the opportunity to become thoroughly familiar with the discipline of anthropology in conjunction with the regular social studies program. A brief description of the content focus of each unit and the supporting materials for each unit follows:

1. Concept of Culture: An Introductory Unit--Kindergarten. The kindergarten unit is based upon those concepts which the developers have determined are necessary to study in order to achieve an understanding of anthropology. Students are introduced to "what anthropologists do" through the work of Mr. Anderson, a picture-book character who does field work in three different cultures. Materials for this unit include a Pupil Activity Book which contains drawings of the Arunta, Kazak, and American scene. The Teacher's Guide contains a statement of learning objectives, the materials necessary for completion of each lesson, explanation of important vocabulary terms, and a detailed outline of teaching procedures. Varied activities including role playing skits, model building, art work, discussions, singing, and small group projects are included in the program.

2. Concept of Culture: Grade 1. The first grade material expands upon the conceptual structure and elaborates on the three cultures presented in the kindergarten unit. Economic, social, and religious institutions are examined and compared. An example of the complexity of the vocabulary is demonstrated by the terms used in one lesson--archaic, empirical, ethnographic, informants, preliterate, and subtlety. This unit contains a picture book for students which is similar to that provided for kindergarten but with more narrative. There is also a Teacher's Guide which outlines procedures to be followed, glossaries, and statements on the content, rationale, and program objectives.

3. The Development of Man and His Culture: New World Prehistory: Grade 2. This unit is divided into three subsections of inquiry. In the first, archaeological methods are studied through an examination of the migration patterns of early man, the paleo-Indians, and several stages of cultural evolution. The second section is aimed at ridding children of stereotypic conceptions of the American Indian; while the third focuses on the environment, village history, material culture, dress, economic life, agriculture, animal husbandry, kinship relations, and religion of the Hopi as an example of New World Indian life which carries into the twentieth century. Materials for this unit consist of a Pupil Text and Pupil Guide, and a Teacher's Guide and Teacher's Background Material. The format for these resources is similar to that of the earlier units. All are carefully prepared and contain sections designed to make easier the tasks of learning and teaching.

4. Cultural Change: Urbanization, Detribalization and Planned Changes: Grade 3. Concepts and topics which are introduced for the first time in this unit and included again in the sixth grade material are culture, culture change, resistance to change, culture breakdown, modernization and planned change, and culture change in the United States. Student and teacher materials follow the same organizational pattern as those for other grades.

5. Concept of Culture: Comparative Cultures: Grade 4. Level four materials pick up the concepts studied in first grade and reinforce and develop them further. Culture is the focus of analysis with common culture, cultural variation, cultural dynamics, and enculturation as the major topics of study. As in the other units, ample background information and procedural detail is included in the Teacher's Guide and background materials so that the teacher does not need to search elsewhere for supporting data.

6. The Development of Man and His Culture: Old World Prehistory: Grade 5. Like Unit Two, Unit Five is a study of the science of archaeology; its history; and the techniques of scientific inquiry which it embodies. One chapter is a sophisticated analysis of fossil man and his relationship to man's physical and cultural development. The way inventions effect the speed of cultural change is also studied. Both the Pupil Text and the Teacher's Guide follow the same format as for other grades. The narrative in the student material is extensive and contains underlined terms; in addition, there are line drawings and sophisticated charts.

7. Cultural Change: Modernization and Industrialization: Grade 6. The same student and teacher materials which are used for the third grade are also used at this level with the exception that two new topics--modernization and industrialization--are added.

8. Life Cycle--Grade 7. The central theme of this unit is the comparison of the life cycles of people from different cultural backgrounds. Case studies of four groups--Balkan peasants, the Chinese, Tiv, and Americans--are examined using eight major ideas from anthropology. These are: 1) life is a biological continuum that begins at birth and ends with death; 2) variations in the life cycle grow out of different cultural patterns of adjustment to the biological life cycle; 3) universals in the life cycle grow out of the limits imposed by adjusting to the universals of the biological life cycle; 4) childhood is a period of slow biological development which facilitates enculturation or the learning of basic culture traits; 5) achievement of self-identity and personal responsibility during adolescence is a part of the transistion to adulthood; and 8) changes in the patterning of the total culture bring about changes in the life cycle. As with all the ACP units, there is heavy emphasis on terminology. Materials for this unit are more attractive than those for the preceding grades. The Teacher's Background Materials should be an invaluable resource for teachers who have had little or no training in anthropology.

9. Political Anthropology--Junior High. Originally designed to be part of the Cultural Change unit, this material can be used independently. It deals with issues involved in human attempts to maintain social stability--the issues of law and social control. Such topics as values, socialization, internalization, and private rights are discussed.

10. Race, Caste, and Prejudice--High School. Race, Caste, and Prejudice is one of the four units developed outside of the basic K-7 sequence. The unit contains three chapters, the first of which examines the concept of race from both a scientific and social perspective. The discussion of race is expanded into a consideration of racial prejudice which is related to social class and caste with special emphasis on folk cultures. The last chapter deals with scientific analysis of prejudice and ethnocentrism. Twenty-seven activities are included in the student material; they are designed to promote student involvement and interest.

11. Education For American Indians--Secondary Level. This extraordinary set of programmed materials focuses on the "history, problems, and prospects" of American Indian education. The materials are experimental in that they give teachers two methods or approaches to teaching the same content. By following the workbook, students concentrate on

terminology, factual questions, and questions which pertain to broader issues presented in the material. This set of material includes: Teacher's Edition of Student Workbook, Student Workbook, Book of Readings, and Expository Essays.

12. Evolution--Elementary Level. A supplementary unit in the form of a programmed text, was developed by Georgelle Thomas. This unit stresses the development of terminology associated with the concept of evolution. In addition to the programmed text the students work with a Pronunciation Guide.

13. Archaeological Method--Elementary Level. This unit is also in the form of a programmed text with an accompanying Pronunciation Guide. The concepts and terminology of archaeological field work are stressed in this unit.

The two other units developed outside the K-7 sequence (Language and Changing Culture: The Urban Community) were not available for review at the time of writing this book. In addition to instructional mate-ials, the developers produced several tests for use with specific units. They have also published an outline of the basic concepts of the program and an occasional newsletter.

Evaluative Data. The K-7 Anthropology Curriculum Project materials have been extensively evaluated, both informally through teacher and observer feedback during the developmental stages and formally through pre- and posttests of student cognitive achievement. Marion J. Rice (1968) has summarized the evaluation results in a paper in which he reported on the field test of the materials for grades 1 and 4 (The Concept of Culture) and for grades 2 and 5 (New World Prehistory, Old World Prehistory). The materials for grade 7 (Life Cycle) and grades 3 and 6 (Cultural Change) were not ready for field-testing at the time of this report.

Several different issues were investigated in the evaluation of these materials. Of the primary interest was cognitive achievement gain. It was found that the use of the single-discipline approach did produce significant increases in achievement, though no comparison was made between this single-discipline approach and multidisciplinary approaches to social studies instruction. The evaluators found that high verbal ability, as shown on pretests, correlated with high achievement on the posttest, but neither sex nor race showed any significant correlation with achievement. The sample on which the materials were tested consisted mainly of rural, lower aptitude pupils, indicating that the materials might be expected to produce even more significant cognitive gains on suburban and urban students with higher initial verbal abilities. Another finding was the pupils of teachers with specialized college-level training in anthropology did no better than pupils of teachers without such training.

Comparisons were also made between the deductively oriented project materials and a set of specially developed materials for teaching the same content through use of an inductive instructional strategy. No significant differences in achievement appeared in these comparisons.

A major concern of the developers was that the vocabulary level might be too high, since they included a heavy load of specialized anthropological terminology in the materials. In one study they discovered that, in using the same materials at different grade levels, no significant differences in cognitive gain appeared between the grade levels. They concluded that apparently the reading level of the materials was not as critical a variable as many have claimed. Also, pupil feedback indicated that, though some students complained about the "big words," just as many others said they enjoyed learning the new ideas and words associated with them. Pupils did not report that they found the materials more difficult than other social studies materials. Pupils also reported that they found these materials more interesting than conventional social studies materials.

Three studies by Rice and others (1972); Barnes (1972); and Clawson (1972) conducted under the auspices of ACP examine the effects of "organizers" on student learning of anthropology materials. These studies were based on David Ausubel's theory that organizers facilitate learning when presented to students in advance of materials to be learned. An "organizer" was defined as written material that serves the function of facilitating the incorporation and retention of subject matter. The studies examined the different effects of pre-, post-, and no organizers on pupil learning. None of the studies produced evidence that the position or existence of organizers had any effects.

Georgelle Thomas (1967) compared the achievement of fifth graders studying anthropology from a programmed text (designed by Thomas) with that of fifth graders using traditional classroom material prepared by ACP. The investigation found no significant differences in performance between the control and experimental groups; rate and reading level were significant predictors of performance on the posttest, and pupils using the programmed text completed their study of the anthropology unit in 50 per cent less time.

In another investigation related to ACP, Anne Johnson Hunt (1969) examined these relationships of selected pupil characteristics to gains in learning anthropology concepts at the kindergarten level. Materials adopted from the first grade ACP materials were used with 160 normal and disadvantaged children in 11 Georgia public kindergarten classes. The investigator found that both the normal and disadvantaged children learned the anthropological concepts; neither socioeconomic status nor sex had any significant effect on achievement; and Caucasians achieved significantly better than Blacks. It was noted also that intelligence scores were significantly related to gains, while chronological age was not.

James Edward Potterfield (1966) explored the differences in fourth, fifth, and sixth graders abilities to learn material in the Concept of Culture unit from ACP. He concluded that there were no significant differences in the abilities of pupils at the three levels to learn the materials; specialized training of the teacher made little difference in the success of the unit; and children are able to learn the vocabulary and concepts and do the abstract reasoning required, as shown by the significant gains on the pre- and posttests.

Two reports from the project deal with the importance of teacher training for the successful use of the ACP materials. In the reports by Rice (1970) and Greene (1966) it was found that specialized anthropological training of teachers made little difference in student achievement gains in grades one and four. The final report of the project (Rice 1971) summarizes the results of most of these studies.

In addition to the many research efforts focusing on the K-7 materials, the project has done two studies related to the Race, Caste, and Prejudice materials for the high school level. The one by Kleg (1970) reported on the following study. The unit was used with high school students in eight classes in three schools: a black inner-city school, a white inner-city school, and a white suburban school. Three teachers each taught one control class (not using the ethnic relations materials) and one experimental class. Subjects were given pretests, immediate posttests, and delayed posttests consisting of a cognitive test based on the experimental unit, a cognitive-affective scale, Remmers' attitude test, and a social distance scale. While the results were mixed, they gave a little support to the hypothesis that increased knowledge about racial and social groups reduces negative attitudes between such groups. Troutman (1973) reported on another experiment using the Race, Caste, and Prejudice materials. He found that the materials had significant impact on change in ethnic attitudes.

Strengths and Weaknesses. To the author of this book, the following aspects of the ACP materials appear to be their major strengths:

1. The organizer of the materials is a "structure of the discipline" approach in which the students learn the concepts, terminology, and methodology of anthropology.

2. The students learn to examine questions pertaining to human culture using the scientific methods. They learn the methods of the cultural anthropologist and the archaeologist.

3. The materials are organized around significant, powerful anthropological concepts, which are periodically reinforced if the sequential program is completed.

4. The sequential program exposes students to a variety of cultures. They study the culture, language, and life cycles of peoples from different cultures and races.

5. The units are flexible in that they are designed to supplement existing social studies programs. Teachers can alter the units for use in a variety of ways.

6. The project directors designed their units so that teachers do not need to take complete courses in anthropology in order to teach the central concepts. The Teacher's Background Materials are extensive and provide the teacher with excellent, sophisticated anthropological information.

The major weaknesses of the materials appear to be:

1. The concepts and vocabulary may be above the level of the students for which they were designed. Therefore, teachers may have to spend extra preparation time adjusting the materials for their students.

2. Although the directors have suggested some teaching strategies other than the deductive approach, their heavy reliance on this approach makes the material unattractive to many educators. The deductive approach tends to exaggerate the importance of the teacher as an authoritative figure. Many educators fear that, as a result, students will become passive, not independent, learners.

3. The unit objectives are not stated in behavioral terms. Thus, it may be difficult for teachers to evaluate student progress in learning the material.

4. Although the materials are labeled "experimental," they are available to purchase to schools. They are not of commercial reproduction quality, though they are certainly adequate for classroom use in their present form. However, students who are used to attractive, colorful commercial materials may find these lacking in appeal.

Materials and Activities for Teachers and Children (MATCH)

The Boston Children's Museum has developed a number of MATCH units under the directorship of Frederick H. Kresse. One of these, A House of Ancient Greece, emphasizes archaeological concepts and techniques. The unit is designed for use in the fifth and sixth grades as a supplement to existing social studies programs. For instance this MATCH Kit could be used as a unit within an ancient history program or as an independent unit not integrated into existing programs. Teachers might also use the unit as the core for a larger or expanded program in anthropology.

Each MATCH unit relies on an array of materials, including manipulatives as well as audio-visual and print materials. MATCH units are sometimes referred to as a MATCH Box, because the various student and teacher materials for a unit are packaged together in one large box (30" x 21" x 7"). Designed for a class of 25 to 35 students, A House of Ancient Greece was originally marketed in 1965. Since then it has been revised and it now carries a copyright date of 1969.

Rationale and Objectives. A House of Ancient Greece is based on a non-verbal learning model. The developers state that:

> Non-verbal learning takes place when the child is meaningfully engaged with some physical thing--be it a model, an ancient artifact, a pair of chopsticks, a lump of clay, a film, or perhaps another child....
>
> Emphasis is placed on learning through the use of real materials, on the child as the agent of his own learning and upon an essentially collaborative and non-directive relationship between teacher and children. (Preface to Teacher's Guide for A House of Ancient Greece, 1969)

One of the goals of the developers was to design a unit that would teach students the techniques of the archaeologist and the value of archaeological evidence in developing reasonable conclusions. Students also are expected to learn to appreciate life in an ancient Greek household. The Teacher's Guide lists both cognitive and affective objectives for the program. Though not a specific part of the objectives, many psychomotor skills are taught through manipulation of the action-oriented materials. Information on availability and prices of MATCH Boxes may be obtained by writing to American Science and Engineering, Inc., 20 Overland Street, Boston, Massachusetts 02215.

Teaching Procedures and Instructional Strategies. Students actually play the roles of archaeologists and simulate gathering and analyzing evidence from an actual site occupied during the Classical Greek Period. Through the use of a wide variety of media, students learn how to ask "good" questions to solve a problem, process, data, hypothesize, categorize, see relationships, and draw conclusions. Opportunities are provided for role playing, model building, film viewing, and written and oral experiences. One of the concluding activities brings together the students who have worked in teams on different rooms in the villa to present evidence and interpretations. Through a seminar presentation the overall nature of the house and the life in it is reconstructed. Finally, students view a filmstrip which takes them on a tour of the actual site.

Materials and Content Focus. As has been noted in the Teaching Procedures, students simulate the activities of a present-day archaeologist, Dr. David Robinson who excavated the Villa of Good Fortune between

1928 and 1934. Among the materials available are a Teacher's Guide and audio-visual materials. These consist of several large mounted pictures of the structure and excavation of the villa and two maps. Also available are six boxes of booklets and materials, one for each room, which contain research guides, excavation notes, and the finds that were recovered. Also included are museum replicas of artifacts.

Evaluative Data. The developers conducted informal try-outs of the MATCH Boxes as they were being developed and, once completed, they conducted formal evaluations on all the Boxes. The results of the formal field tests are presented in a report by Kresse (1968).

A House of Ancient Greece was part of the "first generation" of MATCH Boxes, which were field tested in the Fall of 1965 in both public and private schools in Massachusetts. Fifteen teachers tested *A House of Ancient Greece*. Evaluation data was obtained from the teachers and from observers, both of whom gave very high ratings to the Box. Teachers placed the Box at 4.5 on an overall success rating scale of 1 to 5 (5 being the most successful). Observers were only a bit less enthusiastic in their ratings. The teachers felt that the most successful aspects of the use of the materials were "that 'children's attention,' 'interest in the subject,' 'class discussion,' and 'apparent learning' were 'more than' usual." Observers also reflected this estimate and felt that the Box achieved its objectives. Teachers were also impressed with how smoothly the children were able to work out potential group interaction problems, with some suggesting that perhaps the children's high motivation in working with the artifacts helped them solve the usual social problems of working in small groups. Teachers also appreciated the fact that preparation time was not great, since the sources of information are put directly in the children's hands and the teacher need not mediate to any great extent.

Strengths and Weaknesses. The following appear to this author to be the major strengths of *A House of Ancient Greece*:

1. The unit requires that students formulate and test hypotheses regarding the nature of life and culture in ancient Greece. Students play the role of "culture detectives" as they compare their own life experiences with those of Classic Greece.
2. The non-verbal approach of the unit is unique. Students from a variety of cultural backgrounds should do well with this material. Students with reading difficulties can have a successful experience with the unit, and students who are capable readers should enjoy the inquiry aspects of the materials.
3. Lively interaction between team members should result due to the nature and variety of activities that are built into the unit. For instance, students handle and work with a variety of different types of materials other than the standard textbook and they must work together to figure out the meanings of these materials.
4. Student interest is likely to be high because of the setting, the materials, and the variety of activities.
5. Teachers can use the unit in a variety of ways, because of the flexible and supplemental nature of the kit. It could be used by itself, or in conjunction with other units, or as the core or opener for an entire program in ancient history.
6. Although the unit is recommended for use in the upper elementary grades, it could be used in the junior high.

7. Teachers have the opportunity to observe their students' behavior in a non-directed situation and, thus, gain some new insights into "what makes them tick."

The major weaknesses are, in this author's estimation:

1. The reference materials are difficult for students in the fifth and sixth grades. (There are, however, excellent materials for teachers, who might want to teach the necessary background information to the class prior to the excavation activities.)

2. Teachers may find that the unit is difficult to carry and store because of the size and weight of the MATCH Box. The Box is also quite expensive, though its cost could be spread by district-wide sharing.

3. Some of the artifacts are sure to be broken or lost during use.

4. Without tables and chairs in the classroom, the artifacts and materials are awkward and difficult to handle.

5. Teachers may consider the extensive repacking chore a nuisance.

6. Only one class can reasonably work with the set of materials at a time.

Education Development Center (EDC)

The Education Development Center has developed an upper-elementary/middle-school course in anthropology entitled, Man: A Course of Study (MACOS). This program was supported through a grant from the National Science Foundation and was directed by Peter Dow. It is presently available through the Curriculum Development Associates, Inc., 1211 Connecticut Avenue, N.W., Suite 1414, Washington, D.C. 20036. A number of outstanding scholars and educators were associated with the development of this course, including Jerome Bruner, Douglas Oliver, Irven Devore, Asen Balikci, and Frances Link. Among the unique features of this project is its dissemination and teacher training program; over 85 centers have been established in the United States and abroad to conduct inservice programs for teachers who are planning to teach the one-year course.

Rationale and Objectives. The course focuses on the question of man, his nature as a species, and the forces that shape and continue to shape his humanity. The three questions around which the course is organized are What is human about human beings?, How did they get that way?, and How can they be made more so?

Five general objectives are listed by the curriculum developers: 1) to give students confidence in the power of their own minds; 2) to give them respect for the power of thought concerning the human condition; 3) to provide them with a set of workable models for analyzing the human condition and the nature of their society; 4) to impart to them an understanding of the capacities of man as a species in contrast to other animals; and 5) to instill in them concern for the human condition in all races and cultures.

Teaching Procedures and Instructional Strategies. MACOS is organized into four sequential units. The central concepts recur throughout the course and form the framework for the examination of progressively more complex group patterns of animals and man. The bulk of the course methodology is based on comparison and contrast. For instance, the first unit deals with survival needs of the salmon and compares and contrasts this species' behavior with more socially sophisticated animals. This unit establishes the conceptual pattern that is followed throughout the program.

The teaching manuals provide a variety of strategies and techniques which range from individual and group research, observation of primary and secondary source phenomena, large and small group discussion, games and simulated experiences. Films are also an important part of the instruction.

Materials and Content Focus. In the first unit students examine the life cycle of the salmon and begin to compare the differences between human behavior and the behavior of socially less complex animals. The second unit of the course introduces the student to the behavior of the herring gull. As in the first unit, students investigate mating habits, life cycle, and parental roles in the feeding, protecting, and training of the young. Besides continuing this study of innate and learned behavior, students also learn about ways in which the structure of an organism influences its behaviors. The third unit consists of a study of a baboon troop. The baboon was selected because it is a ground-dwelling primate with a sophisticated social system. Social concepts such as aggression, dominance, and group behavior are studied. Life cycles and parental roles continue to be dominant themes in this unit, as are food gathering practices, defense strategies against predators, and intergroup relationships, including communication. Students compare human society with the baboon troop, noting the commonalities and differences. In the final unit of the course, students examine the hunting-gathering society of the Netsilik Eskimo. Narrative and film materials are taken from the recent research of Knud Rasmussen and Asen Balikoi. Films are important in all of the units, but they are especially important here because of their wealth of cultural information. As in the other units, students look at life cycles and offspring rearing behavior. Social behavior is more important in this unit than in the other units; students spend a great deal of time on family structure and social roles, including the values and beliefs of the Netsilik culture. Comparisons between the traditional Netsilik culture and modern Western culture become important in this unit.

The teacher materials include nine teachers' booklets which contain background information, bibliographies, suggested lesson plans, evaluation strategies, and information on inservice workshops for teachers. There is a teacher's guide for each unit with detailed procedures for incorporating the various types of media in the inquiry strategies of the course. The teacher's guides contain suggestions for optional as well as regular classroom activities.

Student resources include films and other audio-visual materials as well as a variety of print materials in student booklets. The films are of primary importance in this course. Most of the films are in color with natural sound and very little narration. As noted earlier, the films serve in place of field study; students apply observation techniques while viewing the films and use this data in the inquiry process. The printed materials consist of 23 booklets, which are of three types. Some are designed to provide background information. Others are designed to prompt concept development. A third type presents "raw data" in various forms: journals, poems, songs, stories, and ethnographic information. Other materials included in the course are records, filmstrips, and games.

Evaluative Data. MACOS underwent extensive in-house evaluation during the development process. The results are available in a report by Janet P. Hanley et al (1970).

Dow reports on the field testing which was done in 123 classrooms in 80 schools in 14 school districts, both urban and suburban, nationwide. A total of 2,182 students were involved. A variety of instruments were used, including student pre- and posttests on information, concepts, and attitudes; classroom environment checklists filled out by students; interviews with 98 students and 18 teachers; 60 observations of 22 classrooms; and questionnaires filled out by 70 teachers.

According to Hanley et al (1970), the pre- and posttest results showed significant pupil gains in learning, though "descriptive" learning appeared to be easier for the pupils than "conceptual" learning. As might be expected sixth-grade pupils performed better than fourth and fifth graders on conceptual learning measures and all pupils had difficulties with some of the larger concepts, such as language, innate and learned behavior, and natural selection.

The films were found to be a particularly powerful instructional tool. The quality of the films and the fact that they contain real-life footage were critical in contributing to the high degree of believability and promoting identification by the students, important in the area of values development. Other media, such as the concept booklets, were also found to be more motivating than regular textbook-type material, especially for center-city pupils. By using a variety of media, pupils came to be less dependent on the written word. When children were given options, they would usually choose visual materials for their study.

Among the most important areas of pupil growth cited by teachers was communication skills. The materials and strategies of the course encouraged verbal expression and respect for others' opinions.

Teacher growth was another area explored by the evaluators. The observers documented teacher style changes in the direction of more open and student-centered approaches. Teachers said that they developed new skills, especially in the areas of active listening, communicating, sharing, observing, abstracting, and contrasting. First-year teachers did, however, feel that the new ideas and sheer amount of material posed some difficulties. Teachers generally were enthusiastic about the help given in the guides.

The evaluators did note some cautions. They concluded that the materials were inappropriate for socially immature children, children of low mental ability, and children who do not want to participate in interactive activities.

Susan DeBolt (1971) conducted a small, one-district study of MACOS. Like Hanley _et al_ (1970), she found teaching styles changed in the direction of more openness and less dominance in classroom discussions. Her findings also confirmed those of Hanley _et al_ (1970) in regard to the greater suitability of the materials for sixth graders than for fifth graders. She also looked at gain scores in terms of socioeconomic status (SES) and found that upper SES pupils did significantly better than low and middle SES pupils on the Man and Animals unit, while both upper and middle did significantly better than low SES pupils on the Netsilik unit.

DeBolt also found "striking" changes in attitudes as a result of the materials, an effect not turned up by the Hanley _et al_ (1970) study. The attitude changes were related to four concepts: the Arctic, Eskimo families, cooperation, and American families.

John F. Calvert (1970) confirmed another finding of Hanley et al (1970), that pupil interest in social studies increased as a result of use of the MACOS materials. Calvert found that, over one year, student feelings toward social studies as compared with other subjects improved markedly. The change was greatest for boys.

A report by Joyce (1971, pp. 305-308) sheds some light on the effectiveness of MACOS when used with disadvantaged sixth graders. A team of two teachers, a graduate intern, and Joyce, a university professor, used the materials in an elementary school in Lansing, Michigan. The class was of mixed ethnic background (Black, Mexican-American, and Anglo), mixed socioeconomic background, and mixed school achievement levels (ranging from second grade to seventh grade level, with heavy concentration at the lower levels). The article gives only preliminary results, since the team had only been using the Netsilik Eskimo unit for two months at the time of writing. Joyce reported, among other things, that 1) the lack of clearly defined objectives seemed to be somewhat disturbing to both teachers and pupils; 2) pupil awareness of the behavior models presented in the unit seemed to be growing, but pupils did not seem to be internalizing the concepts and reflecting much on them; 3) pupils were seeking greater independence in their classroom work and indicating preferences for working in small groups on manipulative and problem-solving activities; (4) pupils were relatively unresponsive to the aesthetics of written materials (unlike pupils reported in previous MACOS evaluations), but the films were having an exceptional impact on pupils; 5) there had been a 20-70 per cent vocabulary gain as measured by pre- and posttests and the highest gain was among the poorest readers; and 6) some pupils so enjoyed the seal hunting games that they went on independently to design their own games.

Peckham and Ware (1973) reported on an evaluation of MACOS that was conducted during 1969-70 in six elementary schools, three of which used MACOS and three of which followed the regular social studies program. The abstract of the report summarizes the results of the study quite clearly:

> ...Nineteen comparisons were made to answer three general questions: 1) How well are students in the MACOS program learning material specific to that program? 2) How well are students in the MACOS program learning those elements which are common to both the MACOS and the regular program? 3) How are the attitudes of the students and teachers affected by participation in the MACOS program?
>
> The results indicate that there is strong evidence (as might be expected) that the material specific to the MACOS program is being learned better by those in the program. There is some evidence that common elements of both programs, as reflected on a standardized social studies test, were learned better by those in the MACOS program. (The term "some evidence" is used because the comparison nearly reached conventional significance levels.) There was no evidence that there were any differences on more generalized goals having to do with making appropriate inferences.
>
> In the area of attitudes, the students in the MACOS program had a more positive view of themselves as social studies students and a more positive perception of the way their

> teachers viewed them. There was no evidence that students liked social studies any better or any worse in either of the programs, or that differences in programs had any effect on their view of themselves as human beings.
>
> When compared to teachers in the regular program, teachers in the MACOS program perceived the students as more interested in social studies....There were no differences in the perception of the amount of teacher preparation time or in the measure of the teacher's self-concept when comparing the MACOS program with the regular program.
>
> Of the nineteen comparisons made between MACOS and the comparison group, seven of the differences were statistically significant; and, all seven of these comparisons favored the MACOS group.

Holmes and Davis (1972) reported that no significant differences were found between traditionally-taught students and MACOS students on measures of creative thinking and achievement of social studies skills. However, a pattern did emerge from the data indicating that MACOS materials may produce greater verbal creativity.

Nancie L. Gonzalez (1973, pp. 295-304) with the assistance of John H. Haefner and Robert M. Fitch, investigated the question of the most appropriate kind of training for teachers preparing to use the MACOS materials, and reported on a study conducted in Iowa City during 1970-71. Eighteen fifth and sixth grade teachers were divided into three groups, each of which received a different kind of training during the summer of 1970. One group received the normal MACOS training, involving 20 hours of instruction familiarizing them with the MACOS materials and teaching procedures; the second group received 60 hours of instruction in basic anthropology; and the third group received both the MACOS and the anthropology training. It was found that students of the second group (anthropology instruction only) made significantly greater gains from pre- to posttest than did students of teachers in the other two groups. The investigators concluded that "content, as opposed to pedagogy alone, is a crucial variable in teaching the course well."

An article by Vert and MacFadyen (1974, pp. 447-450, 455) describes the experiences of one school system in implementing MACOS. It contains a number of useful ideas on conducting inservice training and evaluation programs related to MACOS, and even offers a calendar and budget. Useful suggestions for implementing MACOS are made by Herlihy (1974, pp. 451-455) based on the experiences of a MACOS-installation network of 17 colleges and more than 60 school districts in a five state area.

In another document, Cole and Herlihy (1971) report extensively on a special MACOS implementation project conducted by the Eastern Regional Institute for Education. Evaluation of the teacher training and school installation effort indicated eleven positive results of the program, in the areas of participant interaction, value of the preservice and inservice education programs, facilitation of curriculum installations, and knowledge of the philosophy, theory, and design of MACOS. Central Connecticut State College also conducted a training and dissemination program for the MACOS materials and reported on its results. The gist of these reports on MACOS teacher training and implementation efforts is that special training efforts and installation supports make a difference in the success of the materials.

Strengths and Weaknesses. The major strengths of MACOS appear to this author to be:

1. The course deals with important anthropological topics and concepts in an intellectually sound manner.
2. The students gain a great deal of knowledge about the nature of man. They have the opportunity to study man in relation to the rest of the natural world. Humanistic qualities shared by all cultures are stressed in this course.
3. Students and teachers work together in a joint effort to learn more about themselves and all of mankind.
4. The inquiry strategies promote student skills in problem-solving techniques.
5. The sequential organization of the material is quite good, especially in regard to the reinforcement of the concepts.
6. The materials and strategies of the course appear to stimulate continuing student interest.
7. The student booklets are well designed, varied in format, and attractive.
8. The films selected for this course are exceptionally good and could be used at all grade levels.

The major weaknesses of the materials include:

1. The materials are expensive, due mainly to heavy reliance on films, which are essential to the course. Student booklets will not stand up to heavy use, although they can easily be replaced and are relatively inexpensive.
2. Several communities have not allowed this course to be taught in their schools and several others have experienced heated controversy before implementing it. Some have reacted adversely to the course because of its evolutionary orientation. Others have objected to some of the values that are stressed in the course--for instance, the presentation of human beings in communal settings. Some have felt that the relationships shown between man and the animal kingdom are too close for comfort and have objected to teaching about evolution. And there have been objections to the explicitness of some of the filmed episodes--for example, the Netsilik hunting scenes in which game is killed and processed. In most communities, the points of potential controversy can be dealt with by teachers, administrators, and parents discussing problems and working out adjustments ahead of time. However, this does require time and effort.
3. The terminology in some of the print materials is quite sophisticated.
4. In the baboon materials, there seems to be an excessive emphasis on the role of dominance within the social structure of the baboon troop.
5. Inservice workshops are needed before the course is taught. This is both an advantage and a disadvantage. Notwithstanding Gonzalez' findings, cited under Evaluative Data above, the training provided by EDC is excellent and helps to insure the proper, effective use of the complex program. However, it does require teacher time and effort far beyond the usual.

The University of Minnesota Project Social Studies (M/PSS)

The University of Minnesota Project Social Studies developed a K-12 social studies program under the direction of Edith West. The project was funded by the U.S. Office of Education and extended over a period of five and one-half years. At present only the elementary materials are commercially available. Charles Mitsakos has served as the general editor of the K-6 materials, which are published by Selective Educational Equipment, Inc. (SEE), 3 Bridge Street, Newton, Massachusetts 02195. A descriptive brochure with price information is available from SEE.

Units in this program are self-contained; that is, they can be taught independently of each other, thus offering teachers and schools flexibility in their use. Initially, however, the units were designed for a sequential social studies program and they can still be used in this way. The units were extensively field tested before publication. Each unit comes in the form of a kit containing classroom materials and a teacher's guide. The guide, while leaving most of the detailed planning for actual use of the materials to the teacher, contains much helpful information and is one of the best organized guides available.

Rationale and Objectives. Professor West has stated the basic rationale for the design of the program as follows:

> The curriculum emphasizes an inquiry teaching strategy which encourages children to find out things for themselves rather than one which emphasizes the absorption of generalizations presented ready made by the teacher, a book or a film....
> The family is used as a vehicle to teach a series of important social science concepts related to culture, social organization, social process, and site....citizens in a democracy need to be skilled in the process of inquiry both as it leads to development and testing of non-normative ideas as it can be used to help make decisions about courses of action in which policy decisions involve normative or value judgment.
> (Edith West, Rationale and Overview, Selective Educational Equipment, Inc., 1971)

Though the approach is primarily inquiry oriented, factual knowledge is not overlooked. However, skill and concept development are the strongest emphases of this material. The aim is for students to be able to evaluate information about man and his activities. The suggested activities in the teacher's guide usually concentrate on the teaching of a single important concept in each lesson.

Affective objectives are also incorporated into the program. For instance, in the unit on the Hopi Indian family, students are expected to gain an appreciation of foreign cultures, culture diversity, and human dignity and to confront the problem of evaluating.

Teaching Procedures and Instructional Strategies. The materials in this program emphasize inquiry teaching strategies which encourage students to find out things for themselves. It is also recognized, however, that other methods are more appropriate in reaching certain goals or developing specific skills. Importance is placed on expository techniques followed by practice of study skills. Details and activities concerning people and their ways of living are included in the content as vehicles for presenting the concepts, generalization, skills, and attitudes which the program is designed to teach.

Materials and Content Focus. The Family of Man, which is the commercially available elementary component of the Minnesota program, is a projected 13-unit series. Content has been selected to aid children in becoming both "nation-minded" and "world-minded." Each unit in the program is packaged in a separate kit and constitutes a learning system taking about eight weeks of classwork. Cultural concepts are the most important concepts in the program; however, several of the units focus on historical or area-study topics. The content of the unit is as follows:

First and second grades--The series of eight units for these grades is titled Family Studies. Most of these units are now available; only two of the units in this series--Hopi Indian Family and Ashanti Family of Ghana--are extensively reviewed in this book. Other units developed for these grades include Japanese Family, Family of Early New England, Kibbutz Family in Israel, Soviet Family in Moscow, Quechua Family of Peru, and Algonquin Indian Family.

Third and fourth grades--Community Studies is the title of the third and fourth grade series of units. Some of these have recently been published while others should be available for purchase in 1975. The third grade units deal with different societies and communities, with emphasis on political institutions. In the fourth grade, the emphasis shifts to economic institutions.

Fifth grade--The fifth grade units will focus on regional studies of the United States, Canada, and Latin America. These materials are not yet available.

Sixth grade--In the sixth grade, students will examine American history from a cultural standpoint. These materials are also not yet available.

The units reviewed for this study each contain a Teacher's Resource Guide, which includes teacher background material and behavioral objectives related to concepts, generalizations, skills, and attitudes. The heart of each Resource Guide is a series of "Suggestions for Teachers," which suggest activities and related content, concepts and objectives--everything the teacher needs for the development of lesson plans.

In addition to the Resource Guides, each kit contains a wide variety of media, such as story books that were collected for the units, games, cassette tapes, filmstrips, magnetic compasses, study prints, and artifacts. Each kit also contains a copy of The Rationale and Overview of the program.

Evaluative Data. The results of the developmental evaluation efforts of the Project itself and an educational research laboratory at the University of Minnesota are available (Final Report, 1968). Field testing of the elementary materials was conducted in Minneapolis and its suburbs and in Chelmsford, Massachusetts. The results of the evaluation efforts were incorporated into the revision process in preparation for publication by SEE.

The primary grade materials (K-3) were evaluated through teacher feedback and through group interviews with pupils; the latter conducted and analyzed by a doctoral student at the University of Minnesota and the former by the Project staff. The pupil interviews investigated the impact of the materials on the children's perceptions of peoples and practices of other cultures. It was found that pupils in the experimental classes made a significantly larger number of responses noting similarities between themselves and peoples of other cultures than did children in the control classes in the same schools. There were no significant differences between experimental and control groups in regard to noting differences between themselves and peoples of other cultures. The experimental pupils noted significantly more differences in environmental use by peoples of other cultures than did the control children; and they noted more often that ways of living are learned, than did children in control classes. The data were unclear on whether the experimental and the control pupils understood the concept of cultural change.

Teacher feedback about use of the K-3 materials was generally good. Teachers turned in weekly reports, gave oral feedback, and filled out questionnaires. All of the K, 2, and 3 Minnesota teachers said that they would like to teach the materials again. Only one of the ten first grade teachers who tried the materials said that she would not want to use them again, mentioning that she was "not experienced enough." The Chelmsford, Massachusetts, teachers' reactions were more mixed, but tended also toward the positive side.

The evaluation done on the middle grade courses (4-6) was apparently not as thorough and extensive, in the eyes of the developers, as that done on the K-3 materials. Teacher responses were, however, generally good. Teachers did comment on the great amount of work required in daily preparation and found the fifth and sixth grade materials too long.

The Project was especially interested in the ease or difficulty of implementing the materials at all levels, and their evaluation reporting contains much discussion of this. They noted that many teachers found the materials difficult to teach at first, though most found it grew easier after having worked through the first few units. The developers pointed out that this was probably due to the fact that the materials are not so tightly structured as traditional social studies materials and teachers are given more responsibility for making choices of what resource materials and strategies to employ. For teachers not accustomed to the particular kind of content being taught and to the inquiry approach, some adjustment period seems to be necessary. Also, if the pupils have not had such open-ended approaches in their previous classes, helping students to adjust to the new approach increases the problems for the teacher. Many teachers felt that some kind of inservice training was necessary, especially for those who had little or no previous background in the subject matter and/or in inquiry strategies.

Strengths and Weaknesses. In the view of this author, the SEE materials display the following strengths:

1. The teacher's guides are exceptionally well constructed. They are thorough, yet they leave the daily planning of lessons to the teacher for maximum flexibility.
2. These units can be used independently or as an integrated sequence. One could organize them into a variety of patterns or use one or two of them as the foundation of an entirely different program.
3. The emphasis on skill development is especially good in the first and second grade materials. Students learn basic skills in geography and problem solving early, thus laying the groundwork for their educational development.
4. Student interest is likely to remain high while working with the unit material.
5. The kits contain some excellent yet inexpensive artifacts representative of the cultures being studied.

6. The materials are relatively easy to handle, carry, and store. They can be unpacked or repacked, and while breakage is always a possibility, the items can be replaced through the publisher.

The major weaknesses appear to be:

1. There are some inaccuracies in the filmstrips; for example, the filmstrips on the *Hopi Indian Family* contain an incorrect sequence of ceremonial events.
2. A few of the artifacts are of marginal quality.
3. The filmstrips are long, and if they are used according to the suggestions in the teacher's guide, a few frames at a time, they become awkward to use. It might have been better to have shorter filmstrips or to use slides instead.

Anthropology Curriculum Study Project

The Anthropology Curriculum Study Project has developed a one-semester high school course in anthropology entitled *Patterns of Human History*, and two units, *The Great Tree and the Long House: The Culture of the Iroquois* and *Kiowa Years: A Study in Culture Impact* for junior high school. This project was directed by Malcolm Collier under the sponsorship of the American Anthropological Association with funding from the National Science Foundation. These materials are presently available through the Macmillan Company, 866 Third Avenue, New York, New York 10022. All of the ACSP material is designed to present the phenomenon of culture as a unique and meaningful creation of man.

Only *Patterns in Human History* will be reviewed in this book. It is organized into four units packaged into four separate kits. Although the materials were designed to follow a sequential progression that includes cultural anthropology, physical anthropology, and archaeology, they have been used effectively in any sequence and in various combinations. Materials in the kits concentrate on how anthropologists study society and offer analysis models which can be used in the study of historical data.

Rationale and Objectives. The developers of *Patterns of Human History* believe that because most men live within only one culture group, they are limited in their understanding of human behavior. By identifying characteristic patterns in all human behavior, students can learn to see their own culture in relation to other cultures, to consider the effects of their culture upon personal conduct and the institutions which exist in society, and to interact more meaningfully with peoples in other cultures. Among the patterns which are examined are those that explain how societies change and why there is resistance to change, how man adapts to his social and physical environment, how societies are held together despite internal conflicts, and how power and wealth are distributed in different cultures.

Teaching Procedures and Instructional Strategies. Primary instructional strategies are aimed at the acquisition of skills of scientific inquiry--questioning, data processing, hypothesizing, evaluating, and drawing conclusions. The expectation is that these skills can be internalized and used to analyze data throughout the students' lives. Students begin each lesson by confronting new data in some form other than exposition. For instance, they may look at photographs, casts of artifacts, site maps, filmstrips, recordings, or transparencies.

They then analyze and hypothesize about man and his culture. These kinds of activities are then reinforced by readings and discussions.

Materials and Content Focus. The primary subject matter for Patterns in Human History is anthropology--the study of man and his behavior in different environments. There is frequent shifting back and forth from past to present in order to maintain contemporary relevance and interest. In addition, the developers intend to acquaint the student with the basic conceptual and methodological framework of anthropology. Through this, they expect students will become better prepared to observe and recognize patterns in human behavior that are unique and patterns that are shared by all cultures.

The first unit, Studying Societies, provides an orientation for the other units by guiding students to focus on ideas and tools for analyzing patterns in human behavior. In this unit, two societies, the Bushmen of the Kalahari Desert and the Mbuti Pygmies of the Congo rain forest, are studied in depth. The student is introduced to anthropological field studies in order to gain insights into the nature of man in a primitive state.

The unit is divided into three topics. The first topic is "Life in a Small Society--Description." In this part of the unit the students study the life and behavior of hunter-gatherers by concentrating on the Bushmen of the Kalahari Desert. The next topic is "How Human Societies Operate--The Significance of Status and Role." Students work with the concepts of status and role in terms of their own society and learn to apply these concepts to other societies as they learn how societies operate. The final topic in this unit is "Life in a Small Society--Analysis." In this part of the unit the students focus on the Mbuti Pygmies of the Congo rain forest. They are expected to apply the concepts of status and role to these hunter-gatherer people. Field techniques such as interviewing and direct observation are introduced as students begin the analysis exercises.

The second unit of the course, Origins of Humanness, emphasizes problems in physical anthropology. In this unit the student is concerned with two questions: "Who Are We?" and "What Are We Like?" Students learn to apply methods from physical anthropology as they investigate the origin and development of humans to gain insights into the complexities of understanding the social and biological characteristics of humans.

The third unit of the course is The Emergence of Complex Societies. This unit emphasizes the societal development of man during the past 10,000 years. Students look at the transition of human cultures from the hunter-gatherer groupings to the complex social organizations of tribes and states, the emergence of early civilization, the evolution of law, and the importance of religion in modern life.

Unit four, the final unit in the course, is Modernization and Traditional Societies. In this unit students examine the traditional patterns that have dominated societies during the past 4,000 years and the difficulties of transforming agricultural and peasant-based societies. This unit is especially effective in gaining understanding of contemporary issues in international affairs.

Each unit in Patterns in Human History is packaged separately in a cardboard box, 12½" x 12½" x 3½". The Teacher's Guide for each unit contains explicit lesson plans for implementing the course. Student materials include readings, records, filmstrips, transparencies, wall charts, photographs, and casts of artifacts.

Evaluative Data. In 1968, ACSP added a research program to its curriculum development effort. The program had two objectives: to examine the behavioral effects of the materials on students, teachers, and schools and to produce information for revision and adaptation to local conditions of the course materials. The research staff planned to conduct the investigation over an 18-month period from January 1969 to June 1970. However, several events--including funding constraints, school disruptions, and personnel changes--forced modifications of the plan. The portions of the research effort that were carried out are reported thoroughly in Two-way Mirror (1972).

Patterns in Human History was used by 16 teachers with approximately 1,200 tenth grade students in eight high schools in two districts in California. Both were large, urban districts with ethnically and socioeconomically mixed student populations. The teachers were not given special training for teaching the materials. (An equal number of students and teachers in the same districts served as a control group.)

Two types of studies were conducted: ethnographic and cognitive. In the ethnographic studies, the researchers focused primarily on questions related to the implemenation of the innovation. Through direct observation, focused interviews, standard stimulus interviews, group interviews, and examination of other data (such as accreditation reports and school publications), the researchers gathered information on behavior patterns and attitudes in the schools and communities. From this they drew a number of implications and recommendations for implementation of Patterns. They noted that world history, "the traditional curriculum offering at the tenth grade level...is firmly embedded in the curriculum structures of most schools" though there is much teacher criticism of the content and organization of the world history course (Two-way Mirror, 1972, p. 196). Thus Patterns might best be presented as a means of reshaping the world history course, rather than as a competitor with it.

> ...the ethnographic data suggest that considerable emphasis should be placed upon the fact that the course is a study of human history approached from the perspective of anthropologists. This implies that methodological parallels between the disciplines of history and anthropology should be unveiled whenever possible and that teachers in social studies departments be continually reassured that both the content and prescribed teaching methods are not totally foreign to their own experiences. This point is critically important because there is an absolute minimum of ethnographic data from the research program teachers to suggest that the course will be favorably received if PATTERNS is presented to them as strictly a course in anthropology. (Two-way Mirror, 1972, p.196)

Also, the researchers noted that "it appears that at least a minimum degree of resource personnel training and other support services in the school is essential if teachers are to structure the classroom learning situation in a manner that is consistent with the nature of the student experiences prescribed in the Teaching Plan of PATTERNS." This training and support is necessary to help teachers who have, in the past, thought of themselves in a primarily dominant, information-transmitter classroom role. The materials call for quite different kinds of transactions between students and teachers. Finally, the researchers suggested that effective implementation must involve the teachers themselves; though a new curriculum can be imposed "from the top down," continued maintenance of a new program requires the commitment of those who teach it. This commitment can best be achieved through working directly with the teachers themselves in the process of implementation (Two-way Mirror, 1972, pp. 196-7).

The cognitive studies of the research staff sought to determine the effects of Patterns on two aspects of student learning: intellectual skills and "internal representations." By intellectual skills, the researchers meant "inferred operations or activities carried out by the human nervous system in manipulating data relayed to it from sensory organs and tissues." Comparable labels would include "intellectual skills," "data-processing skills," "intellectual maneuvers," and "cognitive strategies." By internal representations, the researchers meant the inferred ability of the human nervous system "to make and retain some kind of record of events and other phenomena, to represent elements from experience in some internal fashion....When expressed in language, mental representations take the form of names for and statements about phenomena, their properties, and interrelations among them" (Two-way Mirror, 1972, pp. 201-2). They summarized their conclusions about the effects of Patterns as follows:

> 1. With respect to the most inclusive and abstract conceptual categories appearing in PATTERNS, course experiences during the spring of 1970 significantly affected the learning of some of the components of these concepts but did not significantly affect the learning of the combinations of conceptual attributes that adequately define the categories in question.
> 2. With respect to the data-processing capabilities associated with PATTERNS, course experiences during the spring of 1970 significantly increased student ability to draw inferences about societies from prehistoric artifacts and from written anecdotes and to contrast the inferences derived .
> 3. There is no evidence that course influence on the learning of processing skills and highly abstract concepts was affected by reading achievement; course effects, where observed, were not confined to any particular level of reading ability. This does not mean that the performance of students with reading difficulties matched the performance of average or better readers; it does mean that change in performance was not related to reading achievement--that students with reading difficulties made as much pre-to-post- progress as students with average or better reading capabilities.
> 4. There is no evidence that the impact of the course on the learning of highly abstract concepts is affected by initial capabilities as measured by the CRT [Concept Recognition Test] and COIN [Contrast/Infer Test] instruments; some data, however, suggest that course experiences depress or minimize the influence of initial capabilities on the learning of the data-processing skills measured by the CRT test.
> 5. There is some evidence of interactive effects on student learning among sex, non-cognitive variables, and course experiences--particularly with respect to the skills associated with the COIN

> test. Some trends in the data suggest that passivity in appearance, low self-esteem, valuing of conformity, and low socio-economic status were related to the progress made by girls. The evidence, however, is sporadic, and any relationships that do in fact exist would appear to be quite weak.
>
> 6. With respect to the ability to identify status from anecdotal materials, spring 1970 course experiences had significant positive effects on student ability to isolate and name such positions but appear to have promoted incomplete data-processing procedures that by-pass the relationship of role expectations to social positions and omit the use of overt and covert sanctioning behavior in the presented materials.
>
> 7. Extremely low correlations between changes in performance on the CRT and COIN instruments suggest that significant improvement in processing skills associated with the course does not depend on extensive change in the number of abstract concepts of the course as a precondition; nor is extensive change in the number of abstract concepts a student possesses an automatic consequence of significant change in his processing skills. (Two-way Mirror, 1972, pp. 228-9)

Recommendations for changes in the materials were made as a result of the research group's findings. Most of these were incorporated into revisions of the materials prior to commercial publication.

Strengths and Weaknesses. Patterns in Human History appears to have the following major strengths:

1. The course provides the student with a comprehensive, sound introduction to anthropology. In it the student becomes acquainted with the significant concepts, methods, and issues of the subfields of the discipline.
2. The learning activities are carefully described so that teachers can, by following the teacher's guide, experience success with the course the first time through.
3. The bibliographic material is particularly helpful for teachers without training in anthropology.
4. The units can be taught independently of each other, though they are most effectively taught as a single, sequential course.
5. The materials are of excellent quality; they are published in a very attractive form; and they are reasonably priced.

The major weaknesses of the curriculum include:

1. Some of the student activities present potentially sensitive situations, which, if not handled carefully, could result in an unpleasant experience for students and teachers.
2. Some of the concepts are overdeveloped. For instance, the status and role information is quite complex and extended for the high school level.
3. The materials on the Bushmen and Pygmies emphasize their traditional culture without reference to the modernization of their culture in recent years. Some critics have suggested that this leaves the unjustifiable impression with students that their culture is somehow inferior to our own.
4. The length of the filmstrips seems excessive. The teacher's guide calls for the use of a few frames at a time, but this can present management and handling problems for the teacher.

5. The units are easily carried and stored; however, they are somewhat awkward to handle because of the unbalanced lids, which tend to fall off.

High School Geography Project

The High School Geography Project developed a one-year, six-unit course for the high school level, entitled Geography in an Urban Age. The project, supported from 1966 through 1970 by a grant from the National Science Foundation and sponsored by the Association of American Geographers, was directed by William Pattison, Nicholas Helburn, and Dana Kurfman. The six units of the course are packaged separately and can be taught independently of one another. They may be purchased from The Macmillan Company, 866 Third Avenue, New York, New York 10022.

The third unit, Cultural Geography, contains specifically anthropological material. It was developed by Richard F. Hough and Max C. Kirkeberg. It is designed to be used in a four- or five-week period. Important concepts in this unit include culture, cultural relativism, cultural diffusion, cultural change, and culture regions of the world.

Rationale and Objectives. Cultural Geography is designed to help students develop abstract cognitive skills. Students are expected to use discovery techniques for learning concepts and generalizations related to culture and patterns of distribution of cultural phenomena.

Teaching Procedures and Instructional Strategies. Like most other programs characterized as "new social studies," all of the units in Geography in An Urban Age are inquiry oriented. The study is based on what students do, rather than what teachers or other authoritative sources say. The teaching strategies outlined in the Teacher's Guide for each unit include a vast array of student activities and learning experiences--map exercises, film viewing, large and small group research, and discusssion.

Materials and Content Focus. Five activities comprise the content of Cultural Geography. The first, "Different Ideas About Cattle," looks at the different ways that cattle are used by different societies. Students discuss some readings and view a filmstrip on the topic.

In "A Lesson From Sports," students explore the origins and diffusion of sports from one culture to another. This activity includes readings, an information-gathering exercise, a mapping exercise, and a quiz. "Expansion of Islam" examines five historical periods in the spread of Islamic culture. Student activities include readings, discussions, and mapping exercises.

The fourth activity, "Canada: A Regional Question," is divided into two major parts. In Part One, the focus is on "Cultures in Conflict," which reviews the Anglo-French differences in eastern Canada. In Part Two, through mapping exercises, students explore the difficulties of "drawing boundaries" between the two cultures. Activities include readings and the use of map transparencies.

The last activity, "Culture Change: A Trend toward Uniformity" consists of three parts. In the first, photographs of "traditional" cities from all regions of the world are viewed and students guess their locations. Next the modernized downtown sections of cities from all over the world are viewed and students again try to guess their locations. Part Three, "The Shrinking World," stresses the apparently growing uniformity of culture and relates this to changes in transportation and communication. The materials in this component include readings and a filmstrip.

The basic materials for this unit consist of a Teacher's Guide and a Student Resources book. Other materials include transparencies and two filmstrips. The Teacher's Guide contains a schematic chart of teaching times and content for each activity of the unit, objectives and evaluation suggestions, detailed lesson plans, background readings, and optional activities. The Student Resources book includes readings, maps, thought questions, charts, discussion questions, and bibliography.

Evaluative Data. HSGP conducted extensive formative evaluation on all of the six units of the course. Each unit went through at least one cycle of development, followed by informal school trials in the metropolitan area of the unit's author, followed by revisions based on feedback from the limited trials; and at least one cycle of formal, national field testing of the revised version followed by another round of revisions in preparation for commercial publication. Some units went through more than these two sets of development, testing, and revision. No formal summative evaluation of the completed commercial edition of the course has been done.

Only one published evaluation report is available for the Cultural Change unit (Kurfman, et al, 1968). The unit was field tested during 1967-68 by 27 teachers in 18 states (24 public schools and three parochial schools). The teachers were somewhat above average in the formal background and teaching experience in geography. A total of 1,250 students in the ninth through 12th grades participated in the trials and they had a higher verbal aptitude than anticipated for the ultimate users of the materials. A pre- and post-unit test was administered and both students and teachers were asked to fill out questionnaires giving their reactions to the materials at the end of the unit. A control group was also given the pre- and posttest.

The student and teacher ratings of this unit were not as high as for some of the previously tested units. There was some disparity between teacher and student ratings of satisfaction with the various activities in the unit. Those rated most highly by teachers tended to be rated average by students, and those rated most highly by students tended to be rated average by teachers. The activities that were rated lowest by students and teachers were ultimately eliminated from the unit in the commercial version published by Macmillan. Students showed highest interest in the activity on different ideas about cattle, while teachers were most enthusiastic about trends toward uniformity. Gain scores on test questions related to cultural diffusion were mixed, though there were substantial gains related to the concepts of cultural relativity and growing cultural uniformity.

Strengths and Weaknesses. The Cultural Geography unit of HSGP has the following major strengths:

1. This unit can be taught independently of the other units in the course. It could be added to other materials for a course in cultural anthropology or used even as a stimulating opener for a teacher-constructed course in anthropology.

2. The unit is organized around interesting and important cultural concepts.

3. The materials are reasonably priced and attractive.

4. Each activity of the unit is well focused, aiming at the learning of a single important concept.

5. The unit was extensively field tested before the units were accepted for final publication.

The unit's major weaknesses include:

1. The unit is far from comprehensive in its coverage of significant cultural concepts and methods. It would be insufficient as the core of a course on anthropology.
2. Many anthropologists disagree with the contention of the authors that the world is moving toward a unified culture. The arguments contained within the materials are one sided and simplistic.
3. The materials may be difficult for poor readers.
4. The paper cover with stapled binding does not make the materials durable enough for long student use.
5. The filmstrips are long and it is difficult to work with a few frames at a time, as recommended in the teacher's guide. Also, some technical aspects of the filmstrips have been criticized by anthropologists.

The Reaction of Anthropologists to Project Materials

Most writers of anthropology curriculum projects had contact with professional anthropologists who either advised the writers or were directly responsible for content. In order to obtain a measure of the degree of acceptability of project materials by anthropologists, a study (Dynneson and Taylor, 1972) was done with the purpose of securing the reaction of academic anthropologists to the project materials described in Chapter IV.

A panel of experts was organized from members of the Department of Anthropology at the University of Colorado. The anthropology panel was made up of five faculty members. They included a physical anthropologist whose specialties included evolution, population genetics, and variations in modern man; an archaeologist who has worked extensively among the Indians of the southwestern United States; a cultural anthropologist who specialized in American Indian ethnology, ethnography, ethnohistory, and Peyote religion; a linguist who specialized in phonology, linguistic theory, and change and variation of language; and, a cultural anthropologist who specialized in religion, Africa, and social change.

In fairness to the project writers it must be acknowledged that one of the major problems with a study of this type is contending with the differing points of view that emerged during the study. As with other professionals, anthropologists differ in their positions on topics that range from conceptual definitions to theoretical schools of thought. Thus, it was not unusual to find differing opinions within the panel on various parts of the project materials. It must be kept in mind that the real issue involved in this study was to obtain the reaction of anthropologists as a group to the idea of teaching anthropology via these materials at the pre-collegiate level. As a result of this study, it was concluded that the academic anthropologist would find these project materials acceptable for public school use.

In the initial stages of this study, the panel of anthropologists was instructed to rate the project materials for accuracy and representativeness. Accuracy, with respect to the "correctness" of the materials, was determined when the anthropologist looked for errors in the content of the materials, and rated the materials according to their findings.

Also, they were asked to rate the materials on the basis of their representativeness, considering the nature of the materials as they contained subject matter which was part of the content of anthropology.

The procedure used in assigning or distributing project materials to panel members was to separate the materials, when possible, into the four areas of anthropology--cultural, physical, archaeological, and linguistic. Once the material was identified as belonging to one of these areas, it was then assigned to the anthropologist who specialized in that area. There were cases, however, when all of the material from a project was examined by a just one anthropologist.

The findings which resulted from the examination of the materials were recorded on a questionnaire that was especially designed for this study. In general, the questionnaire was intended to extract broad views on the materials. For instance, the questionnaire contained a rating system in which the panel member rated the materials according to a range of categories for accuracy and representativeness. In addition to the printed materials in each project the anthropologist also examined the audio-visual materials which were extensive in some of the projects. Perhaps the most important single result from this study was found in the summaries from each panel member. In their summary findings the anthropologists gave their overall view of the materials as they pertained to pre-collegiate use.

In general, the anthropology panel members concluded that the project materials were all accurate and representative. The main differences between projects were with the range of accuracy and representativeness. Some materials were rated highly accurate and representative while others were rated accurate and representative. There were only a few cases in which parts of the project materials were rated questionably accurate, but this occurred so rarely that it was considered insignificant.

In most cases the summary comments by the anthropologists were positive and constructive. Their remarks were often based on organizational suggestions rather than substantive criticisms regarding disciplinary issues. In some cases the anthropologists expressed the desire for similar material that could be used at the college level, especially for introductory freshman level courses.

CHAPTER V

SIMULATIONS, GAMES AND OTHER MATERIALS

Simulation and gaming have grown in popularity recently as methods of teaching social science concepts. Many educators praise the use of simulations and games, claiming that they more directly involve students in the teaching-learning process. In recent years, literally hundreds of social studies simulations and games have been developed. Many were produced as parts of the project-developed curricula, but even more have been developed independently and can be used with a variety of curriculum materials and sequences.

Probably the most important advantage of simulations and games is that they replicate social situations that students might not otherwise be able to experience. Simulations and games simplify reality so that it can be examined and experienced more easily. Students can "see" the interactions among critical variables that have been abstracted from real social situations without having to sort out the full complexities of real life or take the risks involved in participating in those situations in real life. Further, a classroom simulation or game can provide all students involved with a common referent for their discussions and inquiries.

Among the other advantages of simulations and games usually cited by their advocates are: that they offer welcome changes in classroom routine; that they appeal to students of varied academic abilities, and students who are passive learners in other situations may become active learners during simulations or games; that simulations and games frequently provide opportunities for students to work together in small groups and teams; and that simulations and games place students in decision-making roles.

There are many situations, however, when other strategies serve better than simulations and games. One should not view simulations and games as cure-alls for the problems of a classroom. Simulations and games are not appropriate for the teaching of some kinds of subject matter; they are probably most appropriate for teaching certain kinds of social skills and less appropriate for teaching some kinds of intellectual skills. Also, though the word simulation implies reproducing a slice of real life in the classroom, some aspects of real life may not be truly reproducible through this means and an attempt to reproduce them might only water down their meaning for students. For instance, Engle has described the "opportunistic use" of simulations wherein a teacher tries to give students the experience of making "tough" decisions--but simulations can only render a poor imitation of what is meant by toughness here (Gibson, 1960, p. 155). Finally, the overuse of simulations and games is probably just as ineffective as the overuse of any one technique; a steady diet of simulations and games would become just as dulling as a steady diet of lectures or map exercises.

Below are described five simulations and games that are specifically oriented to anthropological content and methods and are considered by this author to be of high quality: Dig, Culture Contact, Potlatch Package Mahopa, and BaFá BaFá. These could be used effectively as supplements to other materials in courses on anthropology or world history.

Dig

Dig was developed by Jerry Lipetzky and first became available in 1969. It is published by Interact Company, Box 262, Lakeside, California 92040.

Dig is a four-week, instructional activity which incorporates gaming and simulation components with study of anthropological concepts and archaeological field experience. It was designed for 14 to 36 participants in grades 9 through 12 (though it can also be easily adapted for use in grades 6 through 8 or with adults), and takes approximately 20 class periods of 45 minutes each to use.

Anthropological concepts which are emphasized in this unit include the universal aspects of man's culture, the interrelationships of cultures, culture change, cultural relativism, and arts and crafts as an expression of man's culture. The students learn and work with the methods of the archaeologist. They record field findings, and take part in measuring and excavating exercises. Once the excavation phase of the simulation is completed, students make inferences regarding the nature of the culture that they have investigated.

There are four phases of activities during the simulation. In the first phase, the students are divided into two teams. Each team is given the task of creating a hypothetical culture. Special attention is given to the character of the social institutions which characterize the culture such as governmental form, economic system, and religious beliefs. During the next phase, students devise and construct artifacts that reflect the culture they have hypothetically created. During this activity students study the excavation techniques that will be used in the excavation phase of the exercise. Roles and tasks such as crew chief, diggers, measurers, and so on are assigned to team members.

In the third phase, excavation activities using archeological field techniques dominate the attention of the teams. Each team buries the artifacts that they have constructed for the other team to uncover. Once the sites have been excavated, students return to the classroom and reconstruct each culture from the physical evidence. The final phase of the exercise includes an archaeologist's report and a debriefing session. Each team presents a final report in which is described the traits of the culture that they excavated. The team that originally created the culture and devised its artifacts responds to the report. Both teams are thus given immediate feedback about the degree of success they have achieved by the inferential process.

Dig includes a teacher's manual, a coordinator's manual, and a student's manual. The teacher's manual contains information on the construction of simulation material; the coordinator's manual contains the rational bibliography, overview, time schedule, specific instructions, game sheets, and work sheets that are needed in the simulation; and the student manual contains an explanation of tasks for the game.

Culture Contact

Culture Contact was developed by Caroline Isber and Ray Glazier. The Bureau of Indian Affairs of the United States Department of Interior sponsored the development of this simulation to be used as a training device in connection with Bureau Schools. It is available through Abt Associates, 55 Wheeler Street, Cambridge, Massachusetts 02138.

The simulation is designed to be used by 20 to 30 students in grades seven through twelve. It takes approximately one week to complete.

Culture Contact simulates the potential conflicts and misunderstandings which can occur when two peoples of widely different cultures come into contact for the first time. Students assume various roles as members of the two cultures and interact with each other and with members of the other group. An important aim of the program is to teach students the importance of communication as a critical aspect of interaction between cultures. Students should also gain insights into cross-cultural behavior and the ways in which culture influences individual behavior.

In the beginning of the simulation the class is divided into two teams. The Grannister people whose culture is based upon trading includes roles for 14 students. The Elenian people whose culture is based on agriculture is comprised of up to 16 class members. Each team selects three interpreters through whom messages are relayed to the other culture. The main objectives of the simulation are for the two cultures to interact, avoid conflict, and at the same time maintain as much of their life style as possible. There are seven sessions in the simulation, four planning sessions and three negotiating sessions. During the planning sessions, the teams map out the strategies that will be used in negotiating with the other culture. The interpreters attempt to carry out the plan that was developed by their team. As each negotiating session ends, the interpreters discuss the results with their team. New strategy is planned, followed by more negotiation.

During the final session, the class reviews the outcomes of the simulation and the consequences that resulted from their negotiations. Students measure their success by assessing what was gained and what was lost in terms of maintaining their culture. The teacher's role during the simulation is to organize the class for the exercise and to aid the students in the final debriefing session.

The materials contained in the simulation package include a teacher's guide which contains background information, lists of roles for team members, procedures to be followed, methods for scoring the game, suggestions for post-game discussion, rules of the game, a schematic social structure of the two cultures, and a scenario. The other materials in the simulation include trading items, role profiles for the students, background information, and rules of the game for the student.

Potlatch Package

Potlatch Package (1973) by Ray Glazier in association with the Anthropology Curriculum Study Project is available through Abt Associates, 55 Wheeler Street, Cambridge, Massachusetts 02138. Potlatch is a two week unit which can be used in grades six through twelve. The unit is self contained and designed to supplement regular social studies programs.

The traditional culture of the Kwakiutl Indians is the topic of the unit. Unit lessons are designed to prepare the student for the potlatch game which is played by the class as a culminating activity. Students study the structure and cultural traits of Kwakiutl society--the family, kinship, community status, competition, cooperation, and the exchange of material goods.

The potlatch game consists of a four day exercise in which role playing strategies are the dominant activity. The class is divided into two teams--one team becomes the Beaver House and the other team becomes the Thunderbird House. Students role play a Kwakiutl man or woman who is influenced by kinship relationships and other typical cultural traits.

Game strategy centers on the Kwakiutl custom of competing for social status which is achieved by giving away material goods in a ceremony called a potlatch. During the potlatch, one house invites the other house to attend such a give-away of material goods (usually blankets and copper). The rival house then schemes to outdo its rivals in a similar ceremony. In the final session of the game, the class reviews the custom and outcome of the game and the Kwakiutl way of life.

The teacher's manual for Potlatch Package contains daily lesson plans with material and equipment lists, detailed instructions, a vocabulary list, and a glossary. Also included is an "outcome computer" which is used to evaluate the outcome of the game. Student manuals contain background data and role profiles.

Mahopa

Mahopa, a simulation of the history and culture of the North American Indian, was developed by John Wesley and can be obtained through the Interact Company, Box 262, Lakeside, California 92040. It is suitable for 20 to 40 participants from the upper elementary grades and takes from 15 to 25 hours of classroom time to complete. The most important goal of the material is to make students aware of both the historical injustices and current social problems facing American Indians. The author states that the game was designed to correct erroneous impressions about the American Indian, teach the history of Native Americans, and to give students a better insight into their culture.

The initial activity in the simulation is a pretest to determine how much students know about American Indians. By doing well on the pretest and other related activities, students can earn "culture image points" which determine their roles in one of three tribes they must join. Once the tribes are organized, the students study Indian culture and Indian history. Other student activities include keeping a diary in which are recorded reactions to the events of Indian life; presenting mini-dramas; constructing an Indian-value chart; constructing Indian tools, weapons, and other items; and role-playing activities which dramatize events that occurred between European settlers and the Indians. In the final session, students discuss the current threat of extinction for American Indians.

While some may take issue with the author's contention that Indian history has existed for 30,000 years or that Native Americans are in danger of becoming extinct, the author's efforts to make students more sensitive to the problems and needs of American Indians are commendable.

Mahopa is available in an 8½" x 11" booklet with removable plastic binding which is designed as a guide for the teacher to use in producing the game materials. Each page may be removed and duplicated for classroom use. The teacher's manual also contains the purpose, objectives, overview, and daily lesson plans. The student materials contain information about the game and tasks to perform.

BaFá BaFá: A Cross Cultural Simulation

BaFá BaFá was developed by R. Garry Shirts for the Personnel and Research Development Center of the United States Navy to prepare naval personnel for living in another culture. It is currently available from Simile II, 1150 Silverado, La Jolla, California 92037. Twelve to forty players in grades nine through adult are needed to participate in the simulation. At least two hours of classroom time are needed for a successful simulation experience.

BaFá BaFá begins with an orientation session in which the objectives and strategy of the simulation are explained. The participants are then divided into two teams. One team is designated as the "Alpha" culture--a friendly, traditional, patriarchal culture. The other team is called "Beta"--a culture similar to contemporary American society. Once the rules and roles have been explained, each team selects a person or small group to visit the other culture in order to learn its ways. Each culture has rules and behaviors for its members to follow which are aimed toward achieving success within the simulated life of that culture. This life style is carefully observed by the visitors who must learn the values, norms, and customs of the other group in order to interact successfully. Before the simulation ends, each team-member is allowed to visit and interact with the other culture. Throughout the activity, each group hypothesizes about the other culture, depending upon the behaviors observed for clues about the belief systems. The simulation ends with a debriefing session in which the group is reassembled and experiences are evaluated.

The Teacher's Guide contains the objectives and rules for the simulation and details the procedures to be followed. The package also contains paint cards, "blimmer" and "stripper" cards, chips, and pinback buttons. It is also possible for teachers to obtain a Do-It-Yourself Kit for a nominal price.

Textbooks and Supplementary Materials

In addition to the project materials and simulations and games, there are several other types of packaged materials on the market that could be incorporated into anthropology units and courses. These include textbooks and supplementary materials (short units and mini-course materials that can be "plugged in" or used to support existing curricula). A few of these are briefly described below. Many K-6 social studies programs have courses, units, and lessons, which utilize anthropological concepts as an organizer. A few of these are briefly described below.

K-6 Social Studies Programs. The Holt Data Bank which was edited by William Fielder contains a fourth grade program entitled Inquiring About Cultures: Studies in Anthropology and Sociology. The Data Bank is available from Holt, Rinehart and Winston, Inc., 383 Madison Avenue, New York, New York 10017. Various cultures, from very simple to very complex, are studied. Unit titles include "Anthropology: The Study of

Culture;" "Bands, Tribes, and Chiefdoms;" "A Growing Culture;" "Country People in Modern Nations;" "A Changing Culture;" "Finding Out About City Life;" "City Life in Changing Nations;" and "City Newcomers: A Move from Country to City."

Materials include a student text, a Teacher's Guide, and a Data bank. It is the Data bank with its multiple resources such as filmstrips, records, and games and simulations that provides a systems approach to learning.

Investigating Man's World. This material is published by Scott, Foresman & Company, 1900 East Lake Avenue, Glenview, Illinois 60025. The materials are multidisciplinary and based on the principle that knowledge and understanding are dependent on the concepts and structure of the social science disciplines. Each discipline is treated separately at all grade levels. Thus, students examine the entire content from the individual perspective of each discipline. Successive levels in the program are Study Prints, Family Studies, Metropolitan Studies, Regional Studies, United States Studies, and Inter-American Studies.

In addition to annotated Teacher's Editions which contain lesson plans, teaching suggestions, student and teacher resources, and unit questions and answers, student texts and other resources are available.

The Social Sciences: Concepts and Values. This series was developed under the direction of Paul F. Brandwein by the Center for the Study of Instruction. The program is available from Harcourt Brace Jovanovich, Inc., 757 Third Avenue, New York, New York 10017. The overall objective of the program is to help students understand human behavior and environment by moving them through a sequential and cumulative learning experience based on the concepts and structures of the social science disciplines. The same five conceptual schemes are utilized at each grade level, with each treatment becoming successively more sophisticated and complex. The one drawn from anthropology states that man is the product of heredity and environment. Thus, as students move through the seven levels, they should become familiar and comfortable with anthropological concepts.

With the exception of kindergarten, all levels include a Teacher's Guide and student text. Study Prints plus a Teacher's Guide are available for kindergarten level.

Social Studies: Focus on Active Learning. John Jarolimek and Bertha Davis directed the development of this program which has been published by The Macmillan Company, 866 Third Avenue, New York, New York 10022. The developers believe that children should not be taught concepts. Rather, the conceptual structures of the social sciences should emerge from the organization of the content and the program activities. Among the insights students at all levels gain about man are those that relate to cultures. At various levels of the program, the multimedia materials include Teacher's Guides, student texts, study prints, student worksheets, records, maps, and transparencies.

The Taba Program in Social Science. Hilda Taba began development of the Taba Program in the early 1960s. The material is presently available from Addison-Wesley Publishing Company, 2725 Sand Hill Road, Menlo Park, California 94025. Heavy emphasis is placed on thinking skills which are divided according to three student tasks: concept formation, inductive development of generalizations, and application of principles. The content of the program is based on social science concepts. Among those which appear and reappear at all grade levels are cultural change, differences, modification, tradition, and values.

The teacher resources for each level plus A Teacher's Handbook to Elementary Social Studies: An Inductive Approach (2nd ed.), available from Addison-Wesley, form the heart of the program. Student texts for all levels and audio kits and test materials for some levels are also available.

Supplementary Materials and Mini-Units

The American Indian: A Study in Depth. This material is an audio-visual program suitable for students in grades five through twelve, which is available from Warren Schloat Productions, Pleasantville, New York 10570. Written by anthropologists, the program traces the history and culture of American Indians from their first settlement on the American continent to the present time. Students examine the origins of the Indians, the divergence of their tribes, the development of their cultures, and changes that were forced by contact with the white man.

Six color filmstrips with cassettes or records entitled Before Columbus, After Columbus, Growing Up, Religion, Arts and Culture, and The Navajo are included in the kit. The Teacher's Guide contains a narrative of each script, a summary of the major concepts covered, discussion questions, and activities.

Dimensions: Countries and Cultures. This supplementary reading kit is part of a larger, self-pacing reading program published by Science Research Associates, Inc., 259 East Erie Street, Chicago, Illinois 60611. No chronological age or grade group is suggested by SRA, but the materials could be used with students reading at any level from fourth through ninth grade. Individual student reading cards contain narratives about the varied cultures, values, concerns, problems, and life styles of inhabitants in 75 countries. Most selections describe specific regions or peoples, but a few deal more broadly with the behavior patterns of mankind in general.

The kit is packaged in a cardboard box, 13" x 8-3/4" x 8-1/2". It contains a Teacher's Handbook, student reading cards, skill cards, student booklets, and key booklets.

Peoples/Choices/Decisions. This is a social studies program for grades four through six which is published by Random House, Inc., 201 East 50th Street, New York, New York 10022. The program was developed under the direction of Harold Berlak and Timothy R. Tomlinson at Washington University. One unit, A Village Family, which focuses on the life of a peasant family during the contemporary period in Mexico is especially relevant for those interested in anthropology.

Besides a Teacher's Guide, student texts, and an Activity Book, there are audio-visual materials available. There are four filmstrips entitled Mexico, Azteca, A Decision, and Carlos Dreams; and four cassettes or three records entitled Mexico, Azteca/A Decision, and Felipe Considers a Change/Felipe Visits César.

Power of my Spirit: The American Indian. Power of my Spirit is a high school level audio-visual program published by Denoyer-Geppert Audio Visuals, 5235 Ravenswood Avenue, Chicago, Illinois 60640. The two part, color-sound filmstrip focuses on the problems of contemporary Indian youth as they try to fit into American society. Clearly these people, whose values have for two centuries been at odds with those of the white man, are unprepared in terms of personal identity, education and physical well-being to either compete successfully in the dominant society or live well within their own group. Buffy Sainte-Marie comments on interviews with young Indians from coast to coast as many begin to voice a desire to find alternative life styles that will accommodate traditional customs and values as well as personal well-being. A Teacher's Guide with narration for the filmstrips, discussion questions, and a bibliography of suggested readings accompanies the filmstrips and cassettes or long-play records.

Space: A Study in Human Adaptation. This program is a seven-unit, multimedia social studies curriculum package designed for fourth graders. It is available from Edcom Systems, Inc., 145 Witherspoon Street, Princeton, New Jersey 08450. The major objective of the program is to introduce young students to the concepts of change, adaptation, and interaction. Six cultures are studied--the Aranda of Australia, the Zinacantecos of Mexico, the Kikuyu of Kenya, the Eskimos of Greenland and Labrador, the Benin of Nigeria, and the imaginary culture of Acirema (America, spelled backward). The materials focus on the environment and its impact on man's culture.

Each culture (unit) is packaged separately in cardboard boxes, 21" x 8½" x 17¼". These contain a wide variety of materials including a Teacher's Guide, student texts, audio-visual materials, charts, games, and laboratory equipment.

The Sun Dance People: The Plains Indians, Their Past and Present. This audio-visual program for junior and senior high school students is based on the book, The Sun Dance People, by Richard Erdoes. It is published by Random House, Inc., 201 East 50th Street, New York, New York 10022. Filmstrips depict the history, culture, and past and present difficulties of the Sioux, Cheyenne, Arapahoe, Crow, and other Plains Indians. Through the materials, students are exposed to the aspects of the Indian culture to which they can relate. The four program goals are: 1) to show how history affects the present, 2) to familiarize students with anthropological and sociological concepts, 3) to demonstrate the characteristics of Indian culture, and 4) to provide understanding of the problems Indians face in contemporary society. Materials include two color filmstrips, two cassettes or records, and a Teacher's Guide.

The above materials, by no means, represent the totality of programs and units which are available. There was no attempt to be exhaustive. Rather, the author wished to suggest the kinds of things which can be obtained. There are also materials which claim to be anthropological, but upon examination the author felt they tended to focus more on sociological or historical concepts. By the same token, area studies may or may not be anthropological in nature depending on the organization of the content.

CHAPTER VI

TIPS FOR TEACHERS

If you are going to organize and teach a course or unit in anthropology, you may find the suggestions in this chapter helpful in getting started. There are at least four sets of questions you will want to deal with: questions about the scope and content of your planned course or unit; questions about the teaching strategies to employ; questions about resources on which you can draw in putting together your course or unit; and questions about the acceptability of your plans to the community in which you teach.

Questions about Scope and Content

The first question you will want to deal with is, "What do I want to teach?" This also might be stated in other forms, such as, "What do my students need or want to learn?" However the question may be stated, your earliest decision in planning a course or unit in anthropology will focus on scope and content. You must clarify in your own mind whether you are aiming for "coverage of the field," a "sampler" of the field, treatment of one or a few topics or concepts in depth, exploration of a single subfield (such as archaeology), or emphasis on anthropological methods versus content.

One major influence in determining what you want to teach will be the amount of time you have available. If the school course schedule allows you a full year, you might well be able to do a survey of the field. But if you are able only to "slip in" a three-week unit on anthropology during your world history course, a survey of the field will be impracticable. In the latter case, you may simply decide to include a series of learning activities on the cultural anthropologist's ways of tracing the diffusion of ideas and practices from one culture to another or on the physical anthropologist's methods of exploring the origins of man. If you have the opportunity to develop a six-week minicourse on some topic of anthropology, you may wish to focus on an in-depth study of anthropological contributions to the understanding of minority problems.

In making your initial decisions about the scope and content of your course or unit, you will want to try to be as clear as possible about the reasons why you are selecting one kind of content rather than another, what you expect your students to learn from such an approach, and why it is important for them to learn it. If you keep these purposes--your objectives and rationale--clearly in mind, you will find it much easier to select specific content, teaching strategies, and materials for your course or unit from among the tremendous range of possibilities in the field of anthropology.

Questions about Teaching Strategies

What teaching strategies you decide to use will in large part depend on the nature of the content and objectives you select. Teaching map skills requires different strategies from teaching social skills, for instance. If you utilize pre-packaged materials such as those developed by the projects, which were reviewed in Chapter III, the problem of selecting strategies will be minimized--for the most part, strategies are outlined in detail in these materials. However, if you wish to construct your own course or unit from scratch, you will have to spend some time thinking through strategies. Even in this case, the examples found in existing, commercially published materials will provide you a rich idea base from which to start.

Among the many strategies you may wish to consider are the following, modified from Turner (1971):

Teacher-to-student action:	Direction
	Exposition
	Stories
	Pictures
	Demonstrations
	Questions
Resource-to-student action:	Student materials (textbooks, readings, maps, etc.)
	Films, filmstrips, and slides
	Records and tapes
	Transparencies
Teacher-and-student interaction:	Discussion
	Questions
	Case Studies
	Seminars
	Role playing
	Games
	Simulations
	Small or large group discussions
	Debates
Student-and-resource interaction:	Laboratory experiments
	Work with documents
	Field work
	Independent study
	Film loops
	Programmed instruction
	Manipulatives (e.g., artifact replicas)

One very important consideration in selecting teaching strategies is your own preferences--with what strategies do you feel comfortable or uncomfortable? Another important consideration is the learning styles of students--if you have a heterogenous class, you may want to draw on a variety of strategies appealing to different students at different times during the course or unit. Also, you should consider the pacing of the course or unit, perhaps alternating reading and writing assignments with group participation lessons, quiet and reflective kinds of work with active, even noisy learning situations.

Questions about Resources

The availability of appropriate resources--materials, equipment, space, money, people--will influence what you decide to teach and how you decide to teach it. Once you have a general notion of what you want to do, you should check out what kinds of resources you can draw upon. You should find out what materials such as magazines, reading books, textbooks, films, curriculum packages, and so forth are already available in your school library, the district's curriculum materials and audio-visual centers, the public library, and museums nearby. You should also find out what sites might be available for field work, if you wish to have students get out in the community. And you will want to find out what human and organizational resources you might draw on for guest speakers, field trips, and the like. After you have gotten at least a general notion of the kinds of resources that are immediately available to you, you will need to ask, Are these enough or do I need to order additional materials? And, if you need to order additional materials, are funds available for paying for them or must you stick to free materials?

Below are listed a number of organizations and types of organizations from which helpful resources may be obtained. Some offer materials, information about materials, guidelines, and other types of resources that may be used directly in the classroom; others offer what might be called "background" material on anthropology that the teacher can then adapt for classroom use; and some offer both.

The Council on Anthropology and Education, 1703 New Hampshire Avenue, NW, Washington, D.C. 20009, is a branch of the American Anthropological Association. It publishes a newsletter, bibliographies, and other material to help classroom teachers. Being on the CAE mailing list is a "must" for teachers of pre-collegiate anthropology.

The American Anthropological Association, 1703 New Hampshire Avenue, NW, Washington, D.C. 20009, puts out a number of publications that would provide useful background information on anthropology, though they are not in a form or reading level appropriate for direct classroom use.

The Bobbs-Merrill Reprint Series, which can be ordered from Bobbs-Merrill Company, Inc., 4300 W. 62nd Street, Indianapolis, Indiana 66268, also includes important articles in the field that can provide background for the teacher.

The Smithsonian Institution, Washington, D.C. 20009, publishes an attractive magazine and also publishes other material that can be of use in the classroom or for teacher background.

The National Geographic Society, 17th and M Streets, NW, Washington, D.C. 20036, of course, publishes its colorful magazine, familiar for many years in classrooms of the nation.

The Bureau of Indian Affairs, Department of Interior, 1951 Constitution Avenue, NW, Washington, D.C. 20242, publishes free and inexpensive materials on Eskimos and American Indians.

State and local historical and archaeological societies often publish materials on the history and cultures of peoples and sites within field-trip distance from schools. The staff and members of these organizations may also be willing helpers for a teacher's endeavors in creating a new anthropology course.

Museums of natural history, both ones in the local area and ones that serve a national audience (such as the American Museum of Natural History, 15 W. 77th Street, New York, N.Y. 10024) often publish pamphlets and monographs.

Nearby universities can also be a useful resource, in several ways: their general libraries, special anthropological libraries, and bookstores can provide materials for both student use and teacher background. Departments of anthropology might be able to provide guest speakers or someone to help develop a program of fieldwork at a local site for high school or elementary students. Minority studies programs may have special libraries or may have developed special materials, also.

Professional journals in anthropology, such as Anthropological Quarterly, Department of Anthropology, Catholic University, Washington, D.C. 20064; Current Anthropology, a World Journal of the Science of Man, University of Chicago Press, 5801 Ellis Avenue, Chicago, Illinois 60637; Ethnology, an International Journal of Cultural and Social Anthropology, University of Pittsburgh, 4200 5th Avenue, Pittsburgh, Pennsylvania 15213; and Human Organization, Journal of Society for Applied Anthropology, 1703 N. Hampshire Avenue, NW, Washington, D.C. 20009, contain case studies and ethnographies on which could be built learning units. Hobby and arts and crafts journals are often rich sources of information on American Indian crafts.

The National Council for the Social Studies, 1201 Sixteenth Street, NW, Washington, D.C. 20036, publishes Social Education, a monthly journal for social studies teachers that often contains information on anthropology teaching. The Council also publishes books and bulletins that may be of help to the pre-college anthropology teacher.

The Social Science Education Consortium, Inc., 855 Broadway, Boulder, Colorado 80302, publishes information on curriculum materials for the teaching of all the social sciences, including anthropology, in its Social Studies Curriculum Materials Data Book. It also publishes a newsletter and occasional papers.

The ERIC Clearinghouse for Social Studies/Social Science Education, also located at 855 Broadway, Boulder, Colorado 80302, provides information on materials for teaching anthropology as well as the other social sciences.

A number of school districts have developed their own programs in anthropology. Reports on school district programs can be located by checking the Education Index and Resources in Education, the ERIC collection index. (Most university and teacher's college libraries have ERIC collections and the accompanying indexes. Many regional and district curriculum service centers also have them. If you are not sure where to find the nearest ERIC collection location, write ERIC/ChESS, 855 Broadway, Boulder, Colorado 80302.) It would be worthwhile for a teacher beginning to teach anthropology to check with other schools and districts in his area to see if others have already done some development work and collected classroom materials in anthropology.

A bibliography of selected articles, books, and documents that may be useful in the teaching of pre-collegiate anthropology is included at the end of this book.

Your most important resource is yourself. As mentioned previously, your own abilities and preferences must be considered when you decide on what strategies to use. You should also consider your own background and interests, of course, in deciding what content to cover. For instance, if you are a novice in the field of anthropology, you may not want to become too ambitious and decide to design a course surveying the entire field. Before you launch such a grandiose scheme, it would be wise to wait a year or two and at least take some courses at a local university or college, attend an intensive summer workshop or institute such as those sponsored by the National Science Foundation (for information write Education Section, National Science Foundation, 5225 Wisconsin Avenue, NW, Washington, D.C. 20550), or do a great deal of background reading. (A reading list might be suggested by someone at a local university or college or you might start simply by picking up a standard anthropology text and following up on the readings it suggests.) If you find yourself in the position of having to design a survey course, but with insufficient background in the field to do this, then you should seriously consider using one of the pre-packaged curricula developed by a project. In most cases they have been designed to meet precisely this problem--everything, or most everything, the teacher needs to know to teach the material successfully is included in the package.

If you plan to teach only a short unit, such extensive preparation may not be necessary; if you are not familiar with the anthropological treatment of, say, race, you may be able to "bone up" on it relatively quickly. However, you will want to take care that you are sufficiently familiar with the concepts and methods of anthropology so that you do not become prey to the all-too-familiar pitfalls of exaggeration, oversimplification, and misrepresentation. So often, what has been taught under the name of anthropology has turned out to be an ethnocentric look at the oddities of other cultures, or the substitution of new stereotypes for old, or an argument in favor of the complete relativization of values. The study of other cultures is a complex and subtle business, even for scholars who spend their entire lives doing it. Thus, the teacher should be sensitive to the ambiguities and the potentials for misunderstanding in the field.

Questions about Community Acceptability

Some of the topics of greatest concern in anthropology are potentially controversial. For instance, in recent years the teaching of evolutionary theory has come under attack from citizen and parent groups in a number of communities around the country. Likewise, topics such as race and the culture of communal societies are potentially controversial. Thus, in planning your course or unit, you may want to take note of areas of potential controversy and perhaps take some steps to insure that, if the controversy does in fact occur, you are prepared to deal with it.

Clear and continuing consultation with your principal is a good place to start. The principal can help you to pinpoint areas of possible community objections to your plans and, if he or she understands what you are trying to do, he or she can assist you in coping with controversy when and if it arises. Other possible steps you might take in dealing with the potential or the actuality of community controversy are suggested in Coping with Community Controversy: Guidelines for Introducing New Social Studies Programs by Arthur W. Foshay (Social Science Education Consortium and ERIC Clearinghouse for Social Studies/Social Science Education, 855 Broadway, Boulder, Colorado 80302, 1974).

This brief discussion of the potential for controversy over the inclusion of some anthropological content in the curriculum is not meant to imply that teachers should be extremely wary of getting into the field at all. The author certainly would not want to close this chapter on such a dismal note. It might be said that all areas of the social studies are potentially controversial, but that does not mean that the teaching of social studies should be avoided wherever possible. By including this reminder to the teacher to consider potentials for community controversy, the author hopes simply to help the teacher avoid the worst that could come from such controversy--division of the community into bitterness. By thoughtful anticipation of possible objections to a new course or unit, the teacher can clarify his rationale for teaching the material--and thus respond rationally to any objections that might be raised.

LOOKING TO THE FUTURE

At this point in the development of anthropology as a part of the pre-collegiate curriculum, several needs can be perceived. One major inadequacy is in the amount and variety of materials available for immediate classroom application. For the primary grades, materials are available from the Georgia Anthropology Curriculum Project and the Minnesota Project; no simulations or games of merit are available, though some textbooks contain appropriate material. The intermediate level is relatively well covered. Materials are available from the Georgia Project, Education Development Center, the MATCH Project, and the Minnesota Project. Several simulations and games as well as textbooks also deal with anthropological material at this level. Materials for junior high school and middle schools are quite meager. Some supplemental units are available from the Georgia Project; and the Education Development Center materials can be used here with some adjustments. A few simulations and games are also appropriate study for this level. At the high school level, the Anthropology Curriculum Project materials are available as well as some supplemental units from the Georgia Project; there are also some good simulations and games for this level. However, the textbook offerings are generally inadequate.

Because of the inadequate range and variety of materials, teachers who are interested in teaching anthropology will still have to rely on their own initiative in many areas. In many cases, they will have to adapt the materials available for their levels to whatever their unique needs may be and, if they wish to deal with topics not covered in the available materials, they will have to resort to constructing their own. Teachers have, of course, always had to do this and many, in fact, prefer taking the initiative in curriculum development, seeing that as the creative essence of teaching. However, teachers usually create curricula dealing with subject matter with which they are familiar by virtue of their college training. If teachers have adequate academic background in anthropology, this can help to make up for the lack of classroom materials. And training in the conversion of anthropological content into feasible classroom strategies would be even more to the point. Thus, another need perceived by this author is to increase opportunities and incentives for teachers to acquire background in anthropology education.

Further areas of need include the development of thoughtful and feasible approaches to two problems: the use of anthropology as an integrator of the social studies; and the handling of community controversies that may arise over many of the topics frequently dealt with in anthropologically oriented courses.

In regard to the first problem, the advantages of using anthropology as an integrator of the social studies are many. The content of the curriculum can be ordered so that the sequence and continuity of each discipline is more closely related. For instance, the lower grades could begin the study of a variety of cultures, while in the later grades the influences of economic systems, political systems, and geographic forces could be studied as factors that influence culture. Anthropology would not diminish the influence of the other social sciences, but would integrate their knowledge and methods into a more comprehensive and meaningful program for students.

In today's general trend toward more community activities, anthropology may provide students with wide ranging opportunities for visiting museums, universities, excavations, cultural centers, and art museums. In the classroom, laboratory work could become a routine part of the social studies lesson. A great amount of materials have been developed in recent years for just this purpose.

Therefore, anthropology contains characteristics which may provide the schools with an alternative to existing programs. By its very nature, anthropology is a broad based discipline. It relates to the natural sciences, the humanities, the language arts, and the fine arts. Anthropologists are an integrated body of specialists who have been trained in a variety of ways but who work closely together on the solution of problems that pertain to man.

In spite of these advantages it would be misleading to regard anthropology as a panacea for all of the problems facing the social studies curriculum. It is doubtful that the school officials are prepared to charge headlong into anthropology without carefully weighing any negative consequences which may result from including it extensively in the curricula. Some communities have resisted the inclusion of anthropology because of the previous stormy, emotional, and controversial debates which have marred the operation of some school districts. Recently, California has gone through such turmoil, perhaps because it led the nation in the introduction of anthropology courses. Community groups have often resisted the introduction of anthropology courses for a variety of quasi-political reasons. In addition, social scientists have constantly been reminded that history still dominates the social studies curriculum and not much ground has been given up to newcomers. It is doubtful that anthropology will challenge history's place in the curriculum; indeed it would be doing well just to be taught as an elective in most schools in the near future.

Even with all of these problems, anthropology has the potential for changing and strengthening the social studies curriculum. Public education is less static than in the past; physical plants and teaching patterns have changed radically in the past decade. New courses are being added, and students and teachers are becoming more and more concerned with the nature of man and the discipline that is dedicated to its investigation, anthropology.

APPENDIX

ANNOTATED BIBLIOGRAPHY

OF SELECTED RESOURCES FOR TEACHING PRE-COLLEGIATE ANTHROPOLOGY

Below are listed a variety of resources that teachers of anthropology at the elementary and secondary levels may find useful. There is no intention to supply a complete bibliography of such resources. This is instead a very selective list, pointing out some of the higher quality and more interesting resources that are available to help the teacher and that have not already been mentioned in the text of this paper.

Most of the entries have been drawn from the ERIC system. These are noted by the inclusion of their ED (ERIC Document) number following the citation. Information about the cost of obtaining copies in microfiche or hardcopy (xerography) is available from the ERIC Document Reproduction Service (EDRS), P.O. Box 190, Arlington, Virginia 22210. The other entries are available from the publishers noted in the citations.

Bibliographies of Classroom Resources and Teacher Background Materials

Dynneson, Thomas L. Anthropology for the Schools: An Analysis of Selected Anthropology Curriculum Projects and Units with Content Ratings by Professional Anthropologists. Unpublished doctoral dissertation, University of Colorado, 1972. ED 067 328.

This thesis examines anthropology teaching materials for public schools in light of their characteristics--content, rationale and objectives, antecedent conditions, evaluation, background of materials development--and the determination of their accuracy and representation. The study also serves as a guide to types of anthropology material available and provides a listing of publishers who offer materials. Six projects containing materials entirely anthropological or units concentrating on anthropology were selected for the study. A primary tool of analysis was the revised long form curriculum materials analysis system (CMAS) developed by the Social Science Education Consortium. Professional anthropologists, representing cultural and physical anthropology, archaeology, and linguistics, analyzed the materials to determine the accuracy and representativeness of the anthropological content. The study is organized into seven chapters. Chapters I through III contain background materials; IV and V, findings of the analysis system and the results of the anthropology examinations; VI, a critique of the CMAS; and VII a review, conclusions, and recommendations. Appendices and a bibliography are included.

Gallagher, James S. An Annotated Bibliography of Anthropological Materials for High School Use. New York: The Macmillan Co., 1967.

This well-done bibliography contains 370 entries, each concisely and informatively annotated, with notes on difficulty and interest levels. Materials appropriate for use by high school students are categorized under the headings of General Anthropology (reference works, history of anthropology, readers, and textbooks), Cultural and Social Anthropology (general, technology and economy, social organization, government religion, the arts and games, socialization and education, and culture change), Archaeology and Culture History, Language, Physical Anthropology, Applied Anthropology, and Culture Areas (Europe, Middle East and North Africa, Sub-Saharan Africa, Soviet Union, South Asia, East Asia, Southeast Asia and Oceania, and the Americas).

Mandelbaum, David G., Gabriel W. Lasker and Edith M. Albert. The Teaching of Anthropology and Resources for the Teaching of Anthropology. Washington, D.C.: American Anthropological Association, 1963.

These two companion volumes are directed primarily toward the college-level teacher of anthropology. However, they contain much that will also be of interest to secondary anthropology teachers. The first, The Teaching of Anthropology, contains a series of articles on the undergraduate curriculum in anthropology in general, the teaching of specific areas (physical anthropology, cultural and social anthropology, the anthropology of regions and civilizations, archaeological anthropology, linguistics, and applied anthropology), graduate training in anthropology, interdisciplinary relations in teaching anthropology, academic environments in the teaching of anthropology, and some overall perspectives on anthropological teaching. The Resources volume contains articles on planning courses and curricula and the use of teaching aids and library resources in anthropology.

McLendon, Jonathon C., ed. Guide to Reading for Social Studies Teachers. Bulletin 46. Washington, D.C.: National Council for the Social Studies, 1973. ED 076 470.

This major reference tool aims to identify for social studies teachers the best available reading materials selected from the overwhelming outpouring of writings of the 1960s and early 1970s. The book's 31 chapters focus on 1) the social sciences, 2) societal problems and issues, 3) curriculum, methods, and media, and 4) perspectives on human development. Under these four sections, chapters written by specialists in the area discuss major writings on the disciplines and on interrelated topics (poverty, drugs, mass communication, social values, instruction, institutions, society, culture, to name a few). The appendix includes an index of authors whose books are cited and a directory of publishers, with addresses. This review of the literature is intended for educators who want the best of recent scholarship and lucid, fresh presentations of ideas: teachers aiming to improve curriculum and instruction; curriculum workers and consultants tackling school problems; college and university educators improving programs and working with preservice and inservice teachers; librarians seeking resource guides; and those wanting simply to know more.

Storey, Edward, comp. Anthropology and Education: A General Bibliography. Unpublished 1971. ED 059 118.

This bibliography of books, articles, and papers reflects a broad coverage of both anthropology within the school curriculum and as it is applied to the study of education. A few titles will serve to illustrate the scope: the status of American Indian education; schools and systems of stratification; field anthropologists and classroom teachers; and, an experimental ninth grade anthropology course. Items are arranged by author; they are unannotated; and, they are mostly drawn from the 1960s. No index is provided.

Tools for Keeping Up to Date

Council on Anthropology and Education Newsletter. John Chilcott, ed. Available from: Department of Anthropology and Education, University of Arizona, Tucson, Arizona 85721.

The purpose of the Council for Anthropology and Education (CAE) Newsletter is to contribute to the Research and Development goals of CAE through a forum in which its members can discuss issues and share news of its various activities. Additionally, the newsletter is a forum for conducting CAE business. The newsletter is a quarterly. The first issue contained a paper by Jacquetta Burnett, "Culture of the School: A Construct for Research and Explanation in Education." Also included were news of current research, announcements of publications, short essays and comments on theoretical and practical problems in the field, and news of educational anthropology courses and programs. Readers are urged to submit articles and items for publication. Future issues of this newsletter are available only to members of the American Anthropological Association who are also paid-up members of the Council on Anthropology and Education.

Besides the newsletter, the Council has two other activities of interest to pre-college teachers. One of its committees focuses on the teaching of anthropology and another, on the preparation of teacher education materials. For additional information, write the Council at 1703 New Hampshire Avenue NW, Washington, D.C. 20009.

Media Anthropologists Newsletter. Available from: Ms. C. A. James, ed., Social Science, Prince George College, Largo, Maryland 20807 ($2.00/yearly.) ED 079 199.

The aim of media anthropologists is to provide the general public with entertaining, relevant anthropological background information through the public media. This quarterly newsletter disseminates information, promotes awareness of present physical and social issues, and offers a means of intercommunication about Media Anthropology. Typical issues discuss current matters of concern to media anthropologists; announce available and current films, periodicals, publications, seminars, and conferences; list audio-visual tools, manuals, and guides; and describe opportunities, ventures, and studies. Listings of multimedia materials, mostly annotated, contain complete bibliographic information. Also included are reviews of television media, and a readers' clearinghouse section. The lead article in the second issue of the newsletter, for instance provided guidelines for disseminating anthropology through newspapers. Two TV programs--"The Cave People of the Philippines" and "The American Indian Movement" (Today Show) were reviewed. The final article dealt with discussions at the National Association of Education Educational Broadcasters Convention. Problems and political difficulties encountered by stations were presented. Broadcasters were made aware of the difficulties of media anthropology and offered suggestions for implementing the liaison function advocated in the newsletter. Reader cooperation is requested on a number of specific ways for expanding the publication.

Tools to Help in Planning Courses

Bohannan, Paul. Anthropology. Boulder, Colorado: Social Science Education Consortium, 1966. ED 013 999.

This paper outlines the major concepts, the structure, and the methods of anthropology for grades K-6. The following areas are included--1) needs and need satisfaction, 2) human personality, 3) social groups, 4) social networks, 5) human culture, 6) change and evolution, and 7) current cultural changes. A summary chart presents a flow diagram of the fundamental ideas of anthropology. Man is an animal that is mammalian, social, and cultural. He has needs which are satisfied through social structure. Social structure generates its own needs which are served by other individuals and other social groups. The complex of social structures operates in the medium of tradition. Changes in tradition are achieved by innovation (invention and borrowing), which leads to simplification or complication. Complication is resolved by further innovation while simplification, if irreversible, leads to evolution of culture. This paper is one of a series published by the Social Science Education Consortium on the concepts, methods, and structures of the social sciences. The series is designed for use by teachers and curriculum developers at all grade levels.

Instructional Objectives Exchange: Anthropology, Grades 4-6. Los Angeles: Instructional Objectives Exchange, 1971. ED 072 985.

This collection contains 42 objectives with six related test items for each objective. An effort was made to present these objectives at a level and in an organization easily adaptable to the elementary curriculum. The major goals of the collection are 1) to present elementary students with a different way of looking at man and his environment; 2) to give them an initial exposure to some basic ideas and viewpoints of anthropological theories and problems; and 3) to simplify the presentation of these new viewpoints in relation to the grade levels. The material is organized according to the following sections: man as a unique animal; fossil man and prehistory; the record of culture; the nature of culture; genetics, evolution and race. Three elements are included for each objective: 1) the objective, 2) six evaluation items, and 3) answers or criteria for judging the adequate of student responses. The objectives are stated in operational terms. An appendix contains three additional enrichment objectives.

Materials from ERIC for Teaching Anthropology

The Algonkian Region: An Examination of the Indians within the Eastern Region in Both Historical and Contemporary Contexts. Learning Activity Packet. Unpublished 1972. ED 079 219.

The objective of this learning activity packet (LAP) is to familiarize the student with Indians who lived in the eastern region of present day Canada and the United States. Indian life in the past, how it has changed, and the needs of these people the basis of the LAP. Five learning objectives, each covering particular aspects of the life of the Indians, create a framework for various activities.

Australians Past and Present, Inspection Pack, National Trial Print. Australian Science Education Project, 1972. Loan copy available from ERIC/SMEAC, 1460 West Lane Ave., Columbus, Ohio 43221. ED 067 274.

The unit on the history of the Australian Aboriginal prepared as part of the series of science units for Australian secondary schools is intended for approximately the tenth-grade level. The research techniques used by anthropologists are also emphasized in some of the activities within the unit. The core section, which all students are expected to complete, provides exercises that contrast the life of present-day Australians with that of Aboriginals before white settlement, including the differences in energy utilization and impact on the environment. The options provide activities intended to develop understanding of Aboriginal mythology, art, and technology, or to provide insight into anthropological research techniques. The student book contains reading sections and instructions for activities; the teacher's guide discusses the aims and objectives of each option and the core, lists suitable reference materials, and provides limited background materials concerned with specific aspects of Aboriginal life. A separate booklet lists the resources, available from museums in each Australian state, that will facilitate the teaching of this unit.

Butler, Eva, et al. Teacher's Guide to the Algonquins (Prototype Edition). Boston; Children's Museum, Materials and Activities for Teachers and Children (MATCH), 1965. ED 034 098.

What better way is there to learn about something than to hold it, examine it, and take it apart? The MATCH project loans to schools a series of boxes which contain materials, equipment, supplies, and activities designed as a unit to foster the teaching/learning of specific subjects at the elementary school level. The Algonquins is designed for grades three and four. It contains materials for a social studies unit on the life of the Northeastern woodland Indians. The suggested activities in the box are related to two basic, interdependent themes: how the Indians lived their daily life and how they saw the natural world and themselves. A supplementary theme is that archaeological remains and early records can tell us about a vanished people. The teacher's guide describes the pictures, clothing, and artifacts the box contains and provides detailed instructions for use of its films, records, games, and stories. The full unit requires two weeks of daily classes and can be divided into four sections: descriptive introduction--village life and environment; materials culture--clothing, nokake, arrow-making, and trapping; spirit help--trapping, Petabenu's spirit helper, and the Benevolent Trout; and social life--in the wigwam of Petabenu and Petabenu's brothers.

Clinton, A., et al. An Evaluation of the Experimental Anthropology Program at Magee Secondary School, During the Spring Semester of 1971. Vancouver, B.C.: Magee Secondary School, 1971. ED 057 103.

This is an evaluation report on an experimental anthropology program for students at the Magee secondary school. The purpose of the course, a detailed course outline, and the rationale and basic generalizations of anthropology are included. A listing of required and suggested course readings as well as student reactions to the experimental program are appended.

Cooper, Nancy B. Introduction to Archaeology. Quinmester unit. Miami, Florida: Dade County Public Schools, Quinmester Program, 1971. ED 071 939.

This quinmester course of study for 10th through 12th grade students examines the means and ends of archaeology so it may be better understood and shows how archaeology is used to provide a key to understanding of cultures in the past, enrich the present, and offer a frame of reference for the future. Major archaeological concepts are stressed and the methods of social scientists are put into actual practice by the students. Activities for each objective, utilizing a wide variety of resources, are designed to motivate, intended for exploration, or used to integrate ideas.

Friedman, Harrabey. Primitive Societies. Quinmester unit. Miami, Florida: Dade County Public Schools, Quinmester Program, 1971. ED 073 000.

Junior high students examine selected primitive societies in this quinmester course. The concept of culture is defined and studied to expose similarities and differences between primitive and contemporary man and civilizations, not simply for greater understanding but also to permit further insight into American civilization. Both types of societies are analyzed for their advantages and disadvantages and require students to explore the value of a simple versus complex culture. Activity units encourage students to employ the tools of the social scientists and examine primitive societies from the anthropologist's point of view. Course content is divided into five units which include information on the meaning and development of culture, the identification of cultural characteristics and aspects of life concerning environment, food, clothing, homes, social and political structure, death, and religion of the Australian Aborigines, the Ainus' of northern Japan, and the Eskimos. The last unit compares advanced and primitive societies. The guide is arranged into goals, content, activity, and resource sections.

Hanson, James, et al. Eighth Grade Social Studies. An Experimental Program in Geography and Anthropology. Unpublished 1968. ED 063 286.

This introductory material includes descriptions of geography and anthropology as disciplines, the basic course objectives, techniques for evaluating objectives and a student self-evaluation form. The guide covers six units: "What Kind of Questions Do Geographers Ask?;" "The Growth of Cities;" "In What Ways Does Man's Physical Environment Affect his Settlement Patterns?;" "Introduction to Anthropology;" "The Geography of Culture Change;" and "Thematic Unit--Hunger." General objectives are included in the introductory material, and detailed objectives and activities are included for each unit. Instructional materials include reading references for each unit, together with worksheets, maps, transparency masters, and bibliographies. The appendix includes additional maps, worksheets, discussion material, and a resource bibliography. Suggestions for student assessment are given in the section on evaluating objectives.

Haviland, Pam. A Program for High School Social Studies: Anthropology. Unpublished 1969. ED 063 284.

This guide covers three units: "The Study of Man;" "Introduction to Physical Anthropology," including the process of evolution, descent and change in time, chronology of events, dawn of man, fossil man, race, and definitions of race; and "Cultural Anthropology"--Asia, Africa, Polynesia, and Latin America. General objectives are set out at the beginning of the guide; detailed objectives and activities are listed in each unit. Included in the guide are reprints of articles, worksheets, transparency masters, charts and tables, and bibliographies. There is also a listing of the information services and embassies in the United States of members of the United Nations.

Jacobson, Daniel. Teaching the American Indian in the American School: An Adventure in Cultural Geography. Chicago: National Council for Geographic Education, 1969. ED 048 952.

In order to teach students about American Indian culture, it is suggested that a chronological approach be taken in terms of where it all began, what it all means, and what of the entire Indian story is pertinent to geographic education for the student of any age. Archaeology dates man's arrival in North America further and further back. This suggests that the earliest arrivals moved north along the Asiatic Littoral, east by way of the Koryak Corridor, and pushed into Alaska perhaps 40,000 years ago. Time and the new environments helped to differentiate three contemporary cultures in the three different environments in the western America of some 12,000 to 10,000 years ago: the bison hunters, the basketmakers, and the millers. After agriculture was developed in Mexico about 5,000 B.C., the agricultural arts were diffused both north and south. By the time Europeans arrived, hunters of bison lived on the great plains, farmers lived in Mexico and the American southwest, and groups who supplemented their agriculture by hunting lived in the east. Finally, at present, Indians have reached a stage of disadvantagement, the aspects of which can be taught at all levels of the school program.

Johnson, Ellen K. Cultural Development. Social Studies: Course II-Unit II, Teacher's Manual. Unpublished 1968. ED 064 214.

This teacher's guide for a secondary course on cultural development builds upon earlier sequential learning courses and deals with concepts and generalizations drawn from the field of anthropology. Primary objectives are to develop students' understanding and awareness of culture. Five sections comprise this 10-week course. The nature of culture is presented in the first section. Section two focuses upon early man and how physical environment influenced his culture. The third section, dealing with archaeological methodology, is organized around the question: "How do we find out about cultures of the past?" The food producing revolution is studied in the fourth section. Approximately half the manual is then devoted to case studies of the two civilizations of Mesopotamia and Peru in section five. Instructional materials suggested include book, slide, and film bibliographies; student readings; and lists of recommended classroom activities. A student manual is incorporated into each section of the guide.

Owen, Roger C., et al. The North American Indians. A Sourcebook. New York: The Macmillan Company, 1967.

A collection of 52 original articles by outstanding authorities on American Indians is organized by culture areas to provide a general introduction to the study of the Aboriginal populations of North America. An attempt has been made to include articles representative of the major theoretical points of view (historical, psychological, configurational, structural, functional, and evolutionary), as well as those articles purely descriptive in nature. The book also includes an extensive bibliography and a list of 250 educational films related to the American Indian.

Weitzman, David, et al. Proposed Anthropology Elective-One Semester. Plan I and Plan II. Grade 10. Oakland, California: Oakland Public Schools, 1969. ED 053 997.

This curriculum guide offers two approaches to the teaching of tenth grade anthropology. This first is a more traditional approach to the subject, presented with the idea of simply giving the teacher something to build on. The second approach follows "History as Culture Change: An Overview" developed by the Anthropology Curriculum Study Project. In addition, the authors try to supplement the Association's material by keying readings and materials from one approach to the other. Structurally, the anthropology courses are organized into units and broken down into content, references, bibliography, audio-visual materials, and activities.

Where Humans Came From, Inspection Pack, First Trial Print. Australian Science Education Project, 1972. Loan copy available from ERIC/SMEAC, 1460 West Lane Avenue, Columbus, Ohio 43221. ED 064 120.

Where Humans Came From is a set of materials designed for use by students aged 15-16 to assist them in investigating the problem posed in the title. The student book briefly outlines the essential features of four explanations of human origin: special creation (Judeo-Christian, Greek, Australian Aboriginal, American Indian accounts); spontaneous generation; evolution; and extraterrestrial origin or influence. The teacher's guide contains lists of books and readings that are supplied to trial schools (not included in this package), lists of suggested activity cards (one sample included), and suggestions for introducing the unit. This is a first trial version, and teachers are requested "not" to advise students how to plan their work, but merely to introduce the topic, explain what is required, and then observe and record the procedures that students use. The trial is experimental and is designed to provide feedback to the Australian Science Education Project, whose staff wish to observe the methods used by students in this relatively unstructured unit. It is not intended that students necessarily come to hold any particular view concerning the origin of man.

The objectives listed are mostly affective, for example, concerned with the way in which students choose to evaluate conflicting evidence.

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Cover

The cover was designed by William A. King and Wesley D. Simpson, art professors at the University of Texas of the Permian Basin. The abstracted symbol was taken from the Tlingit Indians. This tribe lives along the northwest coast of Canada and Alaska. They are renowned for their grass basketry.

Biographical note

Thomas Dynneson taught history and social science courses at the high school level for many years. In 1968 he was a Coe Fellow at Stanford in history. He received a Ph.D. in 1972 from the University of Colorado in social studies education. Dr. Dynneson has taught social studies methods courses and anthropology courses at Coe College in Cedar Rapids, Iowa and at the University of Texas of the Permian Basin in Odessa, Texas. He has contributed articles and papers to social studies groups and journals and he is on the Advisory Committee to the National Council of the Social Studies.